Syn. 8. 56. 44

FOVR Godlye Sermons a-

GAYNST THE SOLVTION OF Idolatries, comforting men in persecutions, and teaching them what commodities thei shal finde in Christs church, which were preached in French by the most famous Clarke Iohn Caluine, and translated firste into Latin, and afterward into Englyshe by diuers godly learned men.

PSAL. 16.

I wyll not take the names of the ydoles in my mouth.

Imprinted at London by Rouland Hall dwelling in Golding lane at the signe of the three arrowes.

1561.

151 99

READER.

THere be thre cauſes ſpecially thar moueth me to printe theſe ſermons of maiſter Ihon Caluine the faithful ſeruant of god and the apoſtle of our time. Th'one is the worthines of the mat ter ſet furth in theſe ſermons. The other is the plaines and ſimplicitie that thys great clarke vſeth in al his ſermons to the people. The third is the reuerent handling of the ſcriptures, without tauntes, ſkoffes, or ieſtes, or any trifling tales, wherby our engliſh nacion may ſe & iudge what power the word of god hath of it ſelf, whē it is moſt naked & bare and void of that painted ſheathe that men would put vpon it The mater is mete for al men to know, and ſtandeth in theſe foure pointes, Fyrſt, there is a generall admonicion to flye idolatry, Secondly an exhortation to folow Chriſt in ſufferingof perſecution, and bearing of the croſſe. Thirdlye the liberty to ſerue god, and the cōmoditie to liue in the church of god is commended. Fourth with howe great paines & care this libertie to worſhip god purely in ſom chriſten congregation oght to be ſoght for and deſired of all chriſtians is deſcribed. And for a concluſion there is added the expoſition of the 87. Pſalme. which teacheth that the churche of god thogh it ſeme miſerable in this world, yet doth it excel al the kyngdoms of the earth becauſe god loueth it, gouerneth it, ſtabliſheth it, multiplieth it, and taketh the count and numbre of his elect people out of it.

Concerning the ſecond poynt. The ſimplicitie is ſuch, as our Sauiour Chriſt and his apoſtles vſed in their ſermons, of the which ſainct Paule ſpeaketh to the Corinthiãs, ſaying that he came not with excellencie of wordes, or of mans wiſedom to ſhew vnto them the teſtimony of God, leſt the croſſe of Chriſt and the power of God working thereby ſhould be of none effect, whiles men ſhould attribute that to eloquence whych only is wrought by the ſpirite of god in the heartes of the faithfull.

For the thyrd: he obſerueth the precept of ſainct Peter. Yf any man ſpeake, let him ſpeake as the wordes of god. So that all his ſermons ſeme nothyng els but the ſwete licour of the ſcriptures and liuely word of god ſet furth before our eyes in Chriſtalline veſſels to entice vs to behold them and to prouoke vs to taſte and to ſmell of theſe licours of life whiche he brocheth vnto vs of that abundance which god hath geuẽ vnto him in theſe our times.

God graunt vs grace thankefully to receyue
Gods good gyftes in this and all other
thynges offered vnto vs.
So be it.

A Sermon vvherein

AL CHRISTIANS ARE ADMO-

niſhed to flye the outward idolatry, taken out of the. iij. verſe of the. xvj. Pſalme.

I wyll not communicate with their bloody ſacrifices, neyther wyll I take their names in my mouth.

THE DOCTRINE VVHI ch we ſhal entreat in this place, is playne ynough and eaſie, ſauing that the greateſt part of thoſe that profeſſe themſelues to be Chriſtians, do ſeke out and bring, I can not tell what ſubtelties to cloke theyr euill withall. But the ſumme of thys whole doctrine is, that after we knowe the liuing god to be our father, and Ieſus Chriſt our redemer, we ogbt to conſecrate bothe body and ſoule vnto hym, who of his infinite goodnes hath taken vs into the numbre of hys ſonnes: and to acknowledge with all kinde of beneuolence, honour, and obedience, that

ſame benefit which our moſt deare ſauiour did vouchſafe to beſtowe on vs after he had bought it with ſo great a prꝛice. And becauſe we are bound not only to renounce al infidelitie, but alſo to ſeperat our ſelues frō al ſuperſtitions which do aſwel diſagre wᵭ the true ſeruice of good the father as the honoꝛ of his ſonne our ſauiour, & which can by no meanes agre wᵭ the pure doctrine of the goſpel & trew confeſſion of the faith, I ſayde thys doctrine of it ſelfe to be ſo eaſie, that onely the prꝛactiſe and exercyſe thereof ought to remain vnto vs, ſauyng that many men do ſeke certain deceitful ſhiftes, thꝛow which thei will not be ouercome in that thyng, the which is moſt chiefly condemned by gods owne mouthe. This cauſe conſtraineth vs at this time to tary longer in the declaration of this matter, that euery man may know his own dutye, and deceaue not himſelfe, thinking that he is eſcaped when he is couered, as the common ſaying is, vnder a wette ſack. But foꝛ that there be many of this opiniō, whoſe churches ar thꝛowly purged frō the filthines, & idolatries of the papiſme, that this argumēt oꝛ treatice

is

is but superfluous, before we passe any further, it is not vnprofitable to declare such mē most foully to be deceiued. First whē it is declared, how great an offēce it is, for vs to be polluted & defiled with the idolatours, feininge oure selues to cleaue & consent to their impieties, we ar admonished to mourne for our former syns, & to aske of God forgeuenes of thē with al humblenes, & in this thing to acknowledge the singuler benefite which he gaue vnto vs, drawyng vs forth of that same filth wherein we were holden downe & drowned. For we truly are not able to set forth this so greate a benefit worthely inough. And for that we know not what shall happen vnto vs, and to what end god doeth reserue vs, it is very expedient to be prepared and armed in tyme, that into what state soeuer we shal come, or with what soeuer tentacions we maye be oppugned, we neuer swarue from the pure worde of god.

First it maye be that many of thys our churche and congregation, shall trayueil into some papisticall countrey, who ought greatly nowe to be in a readines & armed to battell. Then albeit god doeth

geue vs at this time liberty to ſerue him purely and godlilye, yet we knowe not how long this our benefite ſhal cõtinue. Let vs therfore take this time of our quietnes and tranquillitie, not as thoghe it ſhal alwaies laſt, but as it wer a time of truce, wherein god doth geue vs leaſure to ſtrengthen our ſelues, leſt when we ſhalbe called to vtter the cõfeſſion of our faith, we be found new and vnprepared becauſe we contemned the medytacion of that matter in due time. Nether truly ought we to forget in the mean while our brethren which are kepte vnder the tyranny of Antichriſte, oppreſſed wyth moſt miſerable bondage, but to take, remembrance, pitie ouer them, and to prai god to ſtrengthen them wyth that conſtancie, which he requireth in his word. We muſte alſo admoniſhe and ſolycite them by alwayes, not to reſt in places where men are faſt on ſlepe in their voluptuouſneſſe, but to applie diligently this thought, and wyl that thei confeſſe the glorie due vnto god. For we are not taughte of god only for our ſelues, but that euery man after the meaſure of his faith, ſhuld brotherly communicat wyth his

his neighbors, and distribute vnto them that thing he hath learned and knowen in gods schole. Nowe se we then that it is profitable, yea truly necessary so well to our selues, as to our brethren, that the remembrance of this doctrine shulde be renued very oft, especiallye seing the text it selfe which we shal expound doth leade vs to the same purpose. Dauid doth openly protest, and as it wer doth make a solemne vow, that he wil neuer be partaker in the sacrifices of Idolaters, and also that he wyll so detest, and greuously hate the idols that he wyl not at any time once name thē, as though he shuld defile his mouth in naming them.

This is not the fact of som one man but the example of Dauid the most excellent kinge and prophet which oght to be vnto al gods children a certain comon rule to ryght and godly life. And to thentent we maye the better perceaue this thyng and moze vehemently be moued wyth the true fear of god the cause is to be noted which he addeth wherein truely resteth as it were a certain foundation of that same alienation and offence wherby he doth most greatly abhorre the com

munion of idolatours. The lorde, ſaieth he is myne inheritaunce. But is not, this thing comon to all faithful and godlye men. There is no man truely which wold not glorye in ſo excellent a thyng. And this is ſure without all doubt, that god being once geuen vnto vs in the perſon of his ſonne, doth dayly entiſe vs to poſſeſſ him. But ther be veray fewe which ar ſo affected in this part as the greatnes and worthines of this fame matter ſhuld ſeme to aſke and deſerue. Neither truly can we by any meanes poſſeſſ god, onles on this condition that we alſo become hys. Dauid therfore of good right and worthely did ſet the foundation of his godlynes, and relegion in this ſentence and reaſon ſeing that god is his enheritaunce. he will refrain from all polſutions of Idoles whyche do turne vs, from God hymſelfe. This is the cauſe why the prophet Eſay, when he had vpbrayded the iewes that they had geuen themſelues to fals and ſtrange goddes, whō they had made, added afterwarde, theſe, ſaith he, ar thy portion ſignifieng by theſe words that god doth deni to the worſhippers of idoles all bond & felow-

ſhippe

shyppe of couenante and disenheryteth them, and vtterly depriueth them, of that so infinitly great benefite, whyche he wold haue bestowed on them, geuing him selfe vnto them. Som man will except and say that the prophet entreateth in that place only of them, whych put their affiance in idoles, and deceaueth them selues thorow opinion and incredulitie. I graunt but this also I answar yf they that do transferre gods honour vnto idoles, are vtterly separated and cut of from his felowshyp, they also doe arre and decline some what from him whiche doe feine them selues to consent to superstitions thorowe feare and weakenesse of mynde.

For no man can in heart or any conformable fashion or in wyll, and in purpose of minde, or faining, or by any true or fained waye approch to idoles, but he must so far go back frō god. Wherefore let this sentence be thorowly persuaded and remaine depely printed in our hearts, that thei which seke god with a true and pure mynde, to the ende to possesse hym for their enheritance, wyll haue no communion and felowshyp with idoles,

with

with whome god hath that diuorce and debate, that he wold haue al his to proclaim and make continuall and deadly war vpon them. And in this place Dauid be name dooth expreſſe, that he wyll neuer be partaker of their oblations, ne ther haue their names in his mouth and talking. He might haue ſaid on this wiſe, I wil not deceiue my ſelf with vnwiſe and foliſhe deuocions of the vnbeleuers, I will not put my truſt in ſuche abuſes, nor I will neuer forſake goddes truth, to folow theſe lies, but he ſpeaketh not on this maner, but dooth rather promiſe conſtantly, that he wyll neuer be cõuerſant among theyr ceremonyes. Therfore he dooth teſtifie ſo fare furth as concerneth the ſeruice of god, he wyll abide continually in al puritie and holynes both of bodye and ſoule. And firſt in this place we muſte conſider, whether thys be not idolatrie to ſignifie and declare by outward tokens, our agrement with thoſe ſuperſticions, wherwith the ſeruice of gods is corrupted & vtterly peruerted. They that ſwim (as the cõmon ſaying) betwirt two waters, allege this ſaiyng, ſeing that god wold be honored

in

in spirit, idols cā by no meanes be honored vnles a mā put his trust in thē. But to this may be easly answered, that god doth not so require the spirituall seruice & adoration of the minde, that he granteth and remitteth the other part of our nature vnto idoles, as though that part shuld seme nothing at al to belong vnto him. For it is said in many places, that the knees must be bowed before god & also the hands lifted vp to heauen. What then: surely the chief honor that god requireth is spirituall but the outward signification wherbey the faithfull do testifie that it is god onli whō thei serue and honour, must so immediatly folow, that thei must at noe time be ioined together But one place shal so suffice for al, to cōfute that obiection which thei snatch of one word, that thei shalbe plainly rebuked & conuict. In the .iii. chap. of Daniel it is writtē that Sidrach, Misach & Abdenego, refused & denied vnder any maner of colour, to consent vnto the superstition set vp & erected by Nabuchodonosor, declaring that they wold in no wise honor his gods. If these goodlye wyttie sophisters had bene there at that tyme,

wold

wold haue laught to ſcorne ỹ ſimplicitie of theſe thre ſeruants of god. For I ſuppoſe thei wold haue taunted them wyth ſuch like wordes, you foliſh mē, this truly is not to honor them, ſeing you put no affiance in theſe thynges. There is no idolatrie but where there is deuocīō, that is to ſay, a certain bending & application of the minde to honour and worſhippe the idoles. But theſe godly men did folowe a better & wiſer counſell, for this anſwer which thei made, proceded not of their owne wit, but rather of the holy goſt, which moued thē thus to ſpeake, whō if we wil not reſiſt, we muſt accept this place and this example, as a certen rule & definicion, that idolatry is an outward action againſt gods honor, yea although it procede not frō the will and purpoſe of the mind, but be only colourable and fained. In which matter they make goodly cauilatiōs that there is no idolatrie at all when as our affiance is not put in idols. Yet ſhal theſe men continually remaine condemned by the ſentēce which the mightieſt iudge hath pronoūce. But theſe mē do cōtend only for the name, only going about ſomdeal to

leſſon

lesson their faute, which they can by no meanes defend or excuse. Yea, they will grant that this thyng is euil done & not rightly, yet notwithstanding they wolde haue this fact to be iudged as a certeine venimal syn. But although we grant thē as touching the name ý thing they aske yet thei shal not get so much therby that thei mai make their cause much the better. Let vs sai thus, that suche maner of feined worshippig of idols, is not called idolatry, yet neuertheles it shalbe a traiterous enterprise against god, a certain fact repugnant to the confessiō of faith, & a foul filthi polutiō most ful of wicked sacrilege. I pray you when the most sacred seruice & honor of god is so violated that we falsly break ý promise we made to him, that thorowe cowardise & faintnes of stomack we denie crokedly & fasly our christian profession, that we becom inconstant and double, that we defyle our selues foulye wyth those thynges, which god hath cursed with all kinde of maledictiō: is this so light a matter that after we haue done it, we ought onely to wipe oure mouth, and confesse that we haue committed a certaine small faulte?

Let

Let vs therfore put away theſe ſhiftes, ſpecially ſeing thei ſerue for none other thyng, but to make vs bolder, and to geue vs greater lybertye to ſynne, and doth nothing at all diminiſhe our faut: Ther be alſo other more impudent, whi ch do not only chaunging the name go about to perſuade that it is not ſo great and vnworthi a ſinne: but I do plainly & preciſely deny it to be ſinne. It is ſufficient ſay they that god be honoured with heart and mynde. Euen ſo truely yf the heart it ſelf were not double. For when the minde is truely ſounde and pure the body ſhall neuer be drawen into a contrary part. I would know of them what that is that moueth & leadeth their fete to the temple. For when thei go to here maſſe, their legges wil neuer be ſtirred of their own motion, but muſt nedes be moued by ỹ inward power of the minde Then muſt thei nedes cõfeſſe ỹ there is in themſelues a certein deſire & motion of minde whereof they be caried to worſhip idoles, & chiefely becauſe thei couet to apply themſelues after their wil and opiniõ, which are enemies to the truth yea and do ſo conforme them ſelues to,

pleaſe

please them, that they do muche more esteme ther fauour and ther own life then gods honour and glorye, Besides thys, their impudencye is so manifest & shamful that I am ashamed to dispute against it, as thogh it had some colour or lykenesse of reason, yet I must nedes do it, seyng they do please them selues so greatly, and are, as it were men dronken in their owne opinions and pleasures, fallen fast on slepe. They thinke this is inogh to worship god in spirit whose thē shall the body be? Truli. S. Paull moueth vs to houour god, both in body and spirite, for thei be his owne & belongeth to none other. God hath created the body, and shall it be leafull for vs therwith to serue and honour the deuyll as thogh he shold seme to be the author & maker, therof? It wer better thei wold profesſe them selues openly to be Maniches and deny that god made the whole man. For if they had neuer so litle tast of the gospell thei wold not burst out into so licētious impudēcy. But now it is plain inough, that they in no wise knowe what is the power and greatnes of this benefite, to be redemed with the blood of gods sōne.

And to proue this true how can we loke for the reſurrection of the fleſhe excepte we beleue that Chriſte Jeſus is the redemer both of bodyes and ſoules: Saint Paul alſo doth admoniſh vs, not to be the ſeruantes of men, becauſe we were bought & purchaſed with ſo great a price which is the blood of gods ſonne. Then he that doth ioyn and addict him ſelfe to the wicked ſeruice of idoles, doth he not treade vnder hys feete the moſte ſacred blood of Jeſus Chriſt, wherin doth conſiſt the price of the eternal and immortal glorie, which we loke for in our bodies: What reaſon is it that our bodies ſhuld be defiled & prophaned before idoles, ſeing the crowne of eternal life is promiſed vnto them in heuen. Thus wallowing in ſatans ſtewes and moſt filthie defiling is it a meane and way where by we maye come to the kingdom of god: Moreouer it was not ſaid wythout a greate cauſe, our bodies are the tēples of the holy goſt therfore they which perceaue not, that they oght to be kept in all holines, doe plainli ſhew themſelues to perceaue and vnderſtand nothing at all of the goſpell. alſo thei declare that thei know no whit

at

at all what is the power of Jesus Christ and of his grace. For when it is sayd on this wise that we are bone of hys bones and flesh of his flesh we ought to vnderstand that we be ioyned wyth hym both in bodye and soulle. Therefore no man can defile his owne bodye wyth any maner of superstition, but he doth separat himself, from that coniunction and vniō wherby we are made the mēbres of the sonne of god. But now let these witty & subtile doctours answere me, whether thei haue receaued baptisme onli in ther souls, or whether god hath commanded rather & instituted that this signe shuld be inprinted in our flesh. Shal the bodye then wherein the mark of Jesus Christe is printed, be polluted and defiled wyth so contrary, repugnaunt, and so wicked abominatio ns: Also the lordes supper, is it receaued in the minde only, and not also in the handes and mouth: Hath god engrauen in oure bodyes the armes and badges of his sonns, that we afterward shuld pollute our selues with al vnclean nes, with most foule spots and shame, & so vnsemely deforme our selues that no kinde nor likenes of christian bewtie

ſhuld apeare. It is not lawful in coynig one pece of gold to printe two contrarie coynes, nether to ſet two ſealles the one repugnaunte to the othere, vnto one writing: and ſhal a mortal man take vpon him to countrefete and corrupt baptiſme, and the moſte holye ſupper of Jeſus Chriſt, and alſo be bolde to ſay that, ther is no euel in ſo great & miſcheuous a fact? Suche men truly are worthy, that their ſeruantes ſhould perſwade and make them beleue, they haue a greate pleaſure, to do them ſeruice when not withſtanding, they geue themſelues to ſlepe, pleaſurs and al idlenes, and do not moue one finger to do any worke at all. If they ſay it is not alike reaſō, bycauſe we haue nede of their labour that be vnder vs: I anſwer although god haue no nede of vs, yet for that he wyll vſe oure labour, ſeruice, and obedience, to ſerue and honour him, truely it is to much vnſemely and for vs the greateſt ſhame and infampe, to do all thing other wiſe then he will, and cleane to be void of the ſtudye and dutye which we owe vnto him yea our ſhame is ſo muche the greater, that the worme of the earth, and an vnliuing

lining creature shall requiere more power ouer vs, and honour then hys creatour. But yet we must talke with these beasts more plainly. They say it is lawfull for them to feyn and cloke what so, euer they wyl emong the papists and to conforme them selues to that maner and fashion of religion, whiche is thoughe most apt to norish superstition. Who is he then that geueth them bread to be fed with all ther? Who doth make the ground fertile to bring forth fruit? If God do fede and norishe them in those places wher thei dwel, as he doth al other men in the other partes of the earth, why doe thei not honor the geuer of ẏ benefite ẃ that part of thē selfe which is so bountifully norished of him? Why do they rather obey and serue the deuil with their bodies? If these men wer in any part of christians, I wolde vse with them more waighty and higher reasons, & I wolde aske of thē, to what end we liue in thys world, and where vnto our lyfe oght to be referred. But O miserable case that they whych wyth subtelties and shyftes wil oally ẃ god, are so brutish, that they must be hādled, as mē not only destitut

of gods ſpirit, but in a maner void of natural common ſence. They thinke this is a ſufficiēt excuſe to ſai, thei do nothing in this kind, but for feare of peril & daunger, but yf this colour maye take place, then muſte we ſaye that Joſeph ſhoulde haue done no euill, yf he had committed whordome wyth hys maiſtres when it was violētly offered him, ſeing he ſhuld not haue followed hys owne wyll, but haue geuen place to neceſſitie and vyolence which ſhe did vnto hym. It ſhoulde haue bene a foliſhe facte of him, to enter ſuch peril and infamie, as afterward he ſuffered by the falſe accuſation of that noughty woman, ſeyng he myght haue eſcaped thoſe euyls yf he had accomplyſhed her wil. But we ought rather to follow the example of Joſeph, and allowe the teſtimony of the holy goſt, who doth commend hys conſtancie. If there be no wickednes in taking vpon vs idolatrous religion when we do it to auoide the raging crueltie of the papiſtes, the ſeruant ſhall not ſynne, who for hys mayſters pleaſure, ſhall playe the baude, kyll, and play the traitour, for feare to diſpleaſe him, vnder whoſe power he is. But I abyde to longe in thys matter, wherein

(as I saide before) there is no dout or difficultie. It shall not be far from the purpose to consider into how great confusion thei fall, which trauail with all their crafts to escape gods iudgemēt. Others ther be that haue found another shifte & sterting hole, thei grant, that ỳ superstition of the gentils is a wicked & detestable religiō, but it is not al one reason of these & the superstitions which are in ỳ papisme. As though all the false religion that euer was amonge the heythen, was not a corrupting & depravation of the true religiō of god. Frō whēce did ỳ heathē draw & take to thēselues their ceremonies but of ỳ holy fathers. In which doig this was their great faut, ỳ they depraued & vtterli peruerted those thigs which thei had receiued well & wisely instituted of god. But yet al ỳ abominatiōs ỳ euer wer i ỳ world haue ben cloked with a beutiful title of god himself, and the couerture of his religion. But those coūterfeit religions had neuer ỳ cōmendation, power & authoritie, ỳ god did at any time approue those seruices & congregatiōs, or ỳ faithful mē did vse & frequent thē. Go to let vs procede further.

Although I ſhuld grant the idolatrie of the papiſtes to be vnlike & differ frō the ſuperſtition of the old gentiles, yet can they not deny but god ſo erneſtly did forbid the religion wickedly ſet vp in Bethel, as al other ſuperſtitiōs which wer inſtituted and celebrated in other places. Whē the calues wer erected in Dā and Bethel this was inſtituted & done vnder a certaine colour of his name which had brought his people of Egipte, yet ỹ ſame religiō which was ther apointed is manifeſtly againſt the doctrine of the law. God doth cōdemne al thoſe ỹ go thyther to defile & polute thēſelues. And truly ỹ ſupper of Jeſus chriſt & the popiſh maſſe are no leſſe repugnant & cōtrary the one to the other then ỹ ſacrifices of Moſes & Jerobohā. Frō whēce then is this diſpenſation & licence to go & here maſſe vnder this colour that the ſupper of Jeſv chriſte is but trāſformed yea rather in dede deformed: but I ſaie & affirm cōtrarie, that al thei ỹ do fear god truly and honor him godly, ought ſo much the more to hate & deteſt it, for that it doth more openly violat and profane the holy inſtitution of Jeſus Chriſte, then yf it were not ſo

repug

regugnant and contrary vnto the same. Wherefore let vs kepe this cõmon rule generally, that al the ordinance and inuentions of men proponed and takẽ in hãd to corrupt the simple truth of gods word, & to peruert that religion whych he requireth & allowth, are very sacrileges with which the christian mã mai in no wise comunicate, without that iniurie & contumelye, which treadeth vnder fete gods honor moste wicked. I knowe wel inough how greuous & intollerable this seuere iudgement semeth to them, which wold after their own lust & delycat mind, be more nicelye & mekely spoken to and taught. Wherin what wold thei I shuld do? What moderation & lenitie shuld I vse? Truly now I perceyue how tender & deintie thei are, I couet so much as mai be to spare thẽ, but both I & thei muste be condemned so sone as god hath spokẽ: therfore if we wil tẽder our own saluacion, let vs take it in good part. Thei say they find do man more seuere & sharpe then I am, but I wyll declare vnto them, on the other part, that I handle them more mekely and tenderlye, then the trueth of the cause, the

worthynesse of goddes name, and theyr own saluaciō did require. Which thyng beig so in dede, truly they can not excuse and deliuer themselues from the necessitie of that dutie and testimonye, that the prophet Jeremie doth requiere of the Jewes captiues in Babilon whō he not only forbiddeth to come neare the abhominacions of the Chaldeans, or colourably and feinedly to geue anye consent to them, but also doth geue a plain commaundement that thei shuld declare the wicked religion of the Chaldeans to be vnto them a most filthie sauor. You shal say to them (saieth the prophet Jeremy) the goddes whiche haue not made heauen and earth shall perish both out from the earth, and also from vnder heauen. There is also in this place another cyrcumstance to be marked, that when the prophet had writtē his boke in Hebrue yet he put in this sentence exprest in the common vulgar spech of the Chaldeans, as though he wold by this meanes constraine the Jewes, to change from their tong, to the end thei might more apartly professe the hatred & disagrement they haue wͭ the wicked idolaters. Now let

our

our nice yonglinges complaine of me as though mine aduertisement excedeth all measure, & yet I haue not any time desired ỳ half part of the dutie which ỳ prophet requireth and asketh so earnestlye: but whatsoeuer be ỳ maner other of my saiyng & moderation, or els of my silẽce & taciturnitie, neuertheles we are tied & bound to that law which god doth geue vnto vs. And truli it is not wỏut a cause that god speaking to his faithfull saiyng to thẽ, you are my witnesses & my seruãts whõ I haue chosẽ. Wherfore who soeuer wyl proue himselfe to be a mẽbre of Iesus Christ ought by al meanes to declare, ỳ the praise & honor of gods name doth so apertain to him, that they which bi their fainig do hide & bury the testimony of his trueth, do leaue thẽselues inexcusable. what I pray you is to be thoght of thẽ that do al their life time subuert ỳ same: Of what sort are they ỳ do not only hid ỳ profession of ỳ christiã religion, & sheweth no token therof before mẽ, but also comitteth many thigs, & those most cõtrari & vnsemely: this therfore resteth ỳ gods childre which liue wher the impurities & abominatiõs remaine, do more

after

after ỳ example of that godly mā Loth, & alſo ſpeak ſo frely againſt ſo many & ſo great abhominable vices of men, as god ſhal geue to them power & oppoꝛtunitie Let vs now com to ſhew certaine kinds of idolatries, which ar of moſt eſtimaciō in theſe dayes. Emōg which ſoꝛt ỳ maſſe is chief, wherof I haue touched ſomthig befoꝛe. Foꝛ although it be ſo famous & notable blaſphemy bothe in abſurditie & greatnes of miſchief ỳ nothig cā be imagined moꝛ foul & wicked, yet ſtil be they patrōs foūd foꝛ an euill cauſe, which do trifleforth in this part. But wil thei nil thei thei ſhalbe cōpelled to cōfes this ỳ I ſay, that ỳ maſſe by it ſelf is a deniall of Jeſus chriſts death, & a certayn ſacrilege inuented & oꝛdeined by ſatā to aboliſh ỳ ſacrament of ỳ ſuppper. Nether ar thei able to deny but ỳ the iuocatiō of ſaints, & ſuffrages foꝛ the dead, are wicked abuſes, wherby ỳ inuocatiō of gods name, a thing of al other moſt holy is pꝛofaned & thei who amōg ỳ papiſtes do defile them ſelues w̄ theſe abhominations do think thēſelues gilty of no faute. What ſhuld we do ſay thei? It is not lawful foꝛ vs to coꝛrect & amend thoſe things, which we

kno we

knowe euil & fautie, we are priuate men and they that haue the power & publyke authoritie do ernestly defēd these things Therfore we must suffer that violent necessitie. I grant all this to be true. But I saye thys is not to the purpose. It belongeth not to theyr office to correct and appoint a common order for the people, nether doth any mā requier this at their hand, yet neuertheleſſe thei ar admonished to amend themselues, & to institute an honest and manerly behauour of priuat life, which thing without all doubt pertaineth to their duety. Nether do we commande them to cleanse the temples and the common streates, but that euery man kepe his owne body and heart in puritie and holynes, and labour by all meanes that god may be honored, serued and obeied, in his own house. For these are fare vnlyke and much dissonaunt to abolishe the masse in any region, and not to be present at it, when as the vse therof and that religion can by no other meanes be letted but they repete and iterate their saying, that is, that thei do not deny the death & passion of Iesus christ seing, they haue no such purpose, to wor-

shyp

ſhip it in their minde. But I doe aſke of them, what is that a Chriſten man doth confeſſe with his mouth, but that ſame that he beleueth in hys harte? Thys is plaine and manyfeſt inough, that this thing which they do, is moſte diſagreing with the confeſſion of faith. So that, as much as in them lieth, they doe not only hyde the true and proper teſtimonye of faith but alſo doe vtterly denye and forſake it. I will yet talke with them ſomthing more familiarly and plainely. For the Papiſtes doe ſaye the maſſe is a ſacrifice wherin they wil offer Jeſus chriſt to reconcile themſelues to God. But if this be ſo, it foloweth that Jeſus Chriſt hath not optained vnto vs by his deathe righteouſnes and eternal ſaluacion. Let them ſeke all the compaſes and ſhyftes they will, yet muſt they come here vnto that all whiche go to maſſe, vnder the name of deuotion & religion, do profeſſe that thei conſent ther with. Therfore as much truly as in them lieth they ſhewe that they haue not their redemption perfect inogh by the death of Jeſus Chriſte. There be many that ſpeake not ſo largely, neither ſuffer their talke, to wander thorow-

thorowout all sortes of masses, that is to saye, sacrileges. They chose out one kinde of masses only & that they defend: it is called the parish masse, or the high masse, for in this thei think ther is more likenes & agreing w̄ the supper of Jesus Christ. And truly it might be saide more aptly, that al masses which ar said bothe of the priestes of the lowest degre, & also of ẏ canōs, or of those priests ẏ haue certē chapels, & al other which are founded by any mans will or that are so saleable that they be set forthe daily to sale, that all these I say are not vnlyke to harlots which in ẏ stewes settinge thē selues to sale wout all shame and honesti do make their bodies cōmō to al men, but ẏ hygh mass to be very like ẏ same harlot which dothe craftelye abuse the honest name of an husbād to hide her vnshamefastnes, & to reteyn & defend the estimaciō of an honest & chast wife. Although this similytude doth not agree on euerye parte, because ẏ an harlot ioyned in matrimonye to an husband wil haue some shamefastnes & modesty, ẏ she will not set forthe & make her selfe commō to all ẏ commeth: but ẏ parish or high mass is an whorysh idola-

idolatry of al other most cõmon, ready & set forth to al mens desires and wycked lustes: although these filthy bawdes, do colour and smothe here with thys colour and such beautye, that they retaine stil some relikes of Jesus Christes supper. It is with this as wt the these who braggeth and bosteth himself then more highly and gloriously, when he hath wonne & is clothed wyth the spoyles of him whome he hath slain & whose horse he rideth on. We, say they seke the supper of Jesus Christ, and when we can not beyng oppressed vnder that tyrannye, wherein we dwell, haue the same pure, we must be content with that which is left to vs, lokyng for the helpyng hande of God. For such a goodly and prety excuse. Because they haue no ryght and perfect vse, of the supper, as though they had gotten a prouision, thei witnes and opẽly professe that they haue not Jesus Christ the eternall and only preste and therefore euery weke do seke a newe sacrifice, to put away their sinnes. For all this is in ỳ high masse, as wel as in that which is sayde in the name of Nicholas or for the dead. In which thing they feyne

fein them selues to worshipe an idole, & yet do boste that thei seke Jesus Christ: and because they wold not seme to fight against god without swerd or buckler, thei bring & obiect the authoritie of this or that man, as though the absolutiō of any one manne may exempt and deliuer them that they be not cōdemned of god. I wil not saie that thei lye greuously, when thei alege such men as thei do for the defence of their cause. But in case it wer so that a deuout and godly mā, wer somtime of this minde, that he thought it was nothing euel to come to the high masse, yet afterward when he knoweth the truth, yf he doth disalowe and condemne his former iudgement, his latter is so muche the more to be beleued, for that God hathe brought him, or rather compelled him to disalowe the same, & because he perceueth & plainly knoweth that he is ouercome in that thing which he before did greatlye embrace & alowe. But what nede we herin to stirre the truth, as yf we shuld bloundre and trouble a water that is pure and clear. Do they think that with the iudgment and sainge of a mortall man they maye stop

god and hedge him in? We knowe that ther is nothing beſides the truth that in iudgment oght to preuaill without the reſpect of any perſon this matter is ſuch that the pariſh or high maſſ is inſtituted to ſacrifice Jeſus Chriſte, & to reconcile the fauour of god both for quick & dead, and alſo that a pece of bred ſhuld be ther worſhipped as though it were the ſõne of god? I do not examine thorowli al the abominations and wickednes, that are in that maſſ for they be almoſt innumerable. But I do reherſe only the worſe & groſſer. Now let them that do but feine a conſent with ſuche wickednes and corruptious, waſhe their hands ſo clean as they will, yet ſhall they neuer be more iuſt and innocent then Pilate. But this is a meruail that this good & religiouſe pariſhioners at eaſter time do ſeke ſome by chappel, or ſome mockchriſtian mõk. Whiche maye prepare and deliuer vnto them the apiſh and coũtrefet ſupper. If the high maſſ is moſt neareſt the ſupper of Jeſus Chriſt, as they ſay it is, why do they not obſerue & kepe it? But how after that they haue, bene at the highe maſſ euery ſonday thorow the year, be-

cauſe

cause they wold seme to cõmunicat in ỹ sacrament of the supper a right, thei sodenly shake of and forsake the high mass But we shuld not meruaill at such inconstãt they saye, for this is a sure & due punishment, for them which haue layd no foundatiõ at ani tim of truth in ther mindes, that they shuld alwaies wauer and be contraie to thẽ selues in al thigs they do and take in hand. As touching that same hypocriticall supper, I know that they be of this minde, that thei suppose it to be the greatest iniurys to thẽ selues that may be when it is rebuked & improued. But what can we do in that matter seinge it is nothinge agreable to Christes rule? Nether do I finde fault with this that they do it secretly, for I know that the supper was neuer better celebrated, nor more deuoutly, thẽ when the disciples went into some secret place to flye the tyrannye of the enmies. But here ar two faults truly not to be suffered. One that they whiche doe make suche a supper & like apes do falsly and corruptly countreset the true supper of Christe, do feine that they kepe and worshipe their masse. The other is that the

miniſter, whiche for the moſte parte is ſome religious man the rather to diſſem ble the mater, doth not that office as a chriſtian, but as a prieſt of the popiſh pro feſſiō. And in this thei ſuppoſe thei haue an honeſt and ſure defence yf the maſſe ſaier haue not this purpoſe to ſhew the bread & wine to them to be worſhipped, if he leaue out the canon wherin ar con teined many great impieties, and if he deliuer the ſacrament to all that be pre ſent vnder both kinds. But when they ſhall come before the higheſt iudge then ſhall they fele the fruit that they ſought by ſuche gloſing and lies, yea truly they ought now already to perceaue it. For I do iudge thoſe ſame goads and prickes wherwith their conſciences ar prikt and wounded to be agreuous fealing of that ſame iudgment. And truely thys cauſe muſt be decided and plainly debated in that ſame place and courte, where the trueth hath her graue & true witneſſes. For to be ſhort, thei thē ſelues do know them ſelues giltye of that mater which they haue purpoſed to declare bothe to godes enemies and alſo to the common people. But god muſt neds denye hym

ſelfe

selfe, yf he allowe the order and doing of that profession. If all the mē in the world with one mind and purpose wold cōspire to pronounce these men ryghteous, yet none be he neuer so ready and mightye can excuse and deliuer them from thys but thei shalbe thought to halt on both sides. And god doeth declare by his prophet, ý no such halting of any man shal be euer allowed before him. As touchig the man whom thei chose to be the minister of their supper it is a folysh thing to abuse his persō, as though thei could seme to make him an apte man to that office and function. Yea but the vertue of that same sacrament say thei, resteth not in the vertue of the ministers. That I grant and adde this to also, yf any deuil shuld minister the supper, it shuld be neuer the worse. On the contrary part if an angell shulde sing masse, yet then shulde it be no whit the better. But we are nowe in another question, that is, whether orders geuen by the pope to a monk do make him apt to the office and and function of a pastour. If thei say contrary that thei perceiue, that thig doth mak nothing to the purpose, & that thei

do not choſe in that ſort the thing it ſelf ſheweth cõtrarie. But let it be that thei as touching the miniſter haue no ſuch reſpect. Yet muſte I abide in that outwarde profeſſion which thei take vpon them & worſhip, yea I muſt preſſe it earneſtly, as a profeſſion moſte contrary & vnworthye a chriſten man. For this is plain and manifeſt that thei do and will defend and couer themſelues, vnder the perſon of a prieſt made for the nonce to colour and diſſemble. But if thei wolde rightly and lawfully celebrat ỹ ſupper, it were their dutie ſo to ſeperat themſelues from the order and profeſſion of idolatours that thei ſhuld apear in that to haue nothing common with them. But now thei be ſo far from this ſeperation, that thei aſcribe themſelues into theyr felowſhip and communion, & do euerye one of thẽ feinedly profeſſe themſelues to be membres of that body. After this thei wil compare vs to the old heretiks, that did refuſe the vſe of the ſacramẽts for the vices of the miniſters, as though we do here reſpect the proper ſinnes of euery man & not rather the cõmon ſtate & condicion. I do paſſe ouer this matter

ſhort-

shortly, because that which is spoken is sufficient inough to conuince so foule & shameful impudencie. But if these men be so folish and dul witted that thei perceiue not this filthines, the word of god must suffice vs, when the lord saieth by the prophet Jeremy, Israel if thou doest turne, turne vnto me. In which words is most plainly expressed with what simplicitie & integritie of mind we oght to deale & walke before god, wythout any thought & wil to return to those things which we know are not thãkful nor allowed of him. Which is a cause why S. Paul also doth testifie that he was sent to turne ẏ vnfaithful frõ their vanities vnto the liuing god, as though he wold say, it is to no purpose to change some one old & accustomed euil wͤ other hipocrises & feinings, but vtterly to abolish al superstitions, ẏ the true religion mai be set in her own puritie & holines. For without this faith and integritie, men neuer come the right wai vnto god, but do alwais wauer & ar vncerten to what part thei may tourne thẽselues. There be others ẏ ar come thus far ẏ thei disalow and refuse the masse, but thei wold

haue ſome patches kept ſtill which they cal gods ſeruice, leaſt as ſome men ſay, thei ſhuld ſeme to be deſtitute of al religion. And it may be that ſom of theſe be moued with a godly mind & zeale at the leaſt I will ſo thinke, but what ſoeuer their zeale & purpoſe be, yet may we not ſay that thei kepe, the true rule or anye good meaſure. Many ſay we may come to their baptiſmes, becauſe there is no manifeſt idolatrie in thē. As who wold ſaye, that this ſacrament were not alſo corrupted, and vtterlye deformed with al kind of corruption, in ſo much as Jeſus chriſt may ſeme to be ſtil in Pilates houſe to ſuffer all oppꝛobꝛies & ſhames. To conclude, whereas thei ſay ꝓ this is the cauſe, why they wolde retaine ſome ceremonies, leaſt thei ſhuld appeare to be voide of al religion, if one ſhulde examine their conſciences, the ſame trulye will anſwere, ꝓ thei do it to ſatiſfie the papiſts, & thei change their countenance to flie perſecutiō. Other ſome do watch a time leaſt thei come in the maſſ while and yet thei com to the temple, that mē ſhoulde ſuppoſe thei here maſſe. Other ſome com but at euenſong time, whō I wolde

wold know, whether thei think this to be nothing, that at that same the idols be honoured, that the pictures & images be sensed w̄ fumigatiōs, that a solemne praier be made in the intercessiō of som saint, and groūded on his merites, that Salue regina be songe with a loude voyce, and that on euery side a matter is harde so filled and replenished with deuilish & cursed blasphemie that ẏ mind shall not onely abhorre the offence of the eares & eyes there present, but most vehemently thei thought and recordaciō therof. I do passe ouer that ẏ singing it selfe in an vnknowen tonge is manifest profanaciō of gods praises & of holy scripture as S. Paule doth admonish in the. xiiii. to the Corinthes. But let this last faut be forgeuen them. If thei come to euensong to geue some signe & testimonie of their christianitie, thei wil do this chiefly on the solemne feastes. But thē there shalbe solemne ensensing the chifest idoles, & great plentie of swete fumigatiōs powred out, the which is a kinde of sacrifice as the scripture teacheth. It was also a maner vsed amōg the gētils, and whereby thei cōpelled ẏ weak mē to de-

nie god. And for this cauſe the greateſt part of martyrs did ſuffer death cõſtantly, for that they wold not make perfumes and burne incenſe to idoles. When theſe men be come thus far, that thei receaue in ther, noſes the ſauour of the cenſours they alſo pollute them ſelues with that pollution which is moſt greateſt and execrable ther & yet thei thinke we ought, to hide and couer this ſo great wyckednes and miſchef. But I beſeche them in the honourable & holy name of god, that they wil diligẽtly marke this ſaing of the Pſalme, that idoles ar ſo to be deteſted of the faithful & godly man, that they ſhuld not be in his mouthe or tonge, leaſt ẏ talke had of thẽ ſhuld ſeme to cõtaminat and defile him. This one word ought to fraie and wᵭraw vs frõ al congregatiõ & feloſhip of idolatours, be cauſe that we liuig in ẏ cõgregatiõ may eaſeli be wrapped in and defiled. But to ſpeak plaily & frely what I thinke of all theſe which ſek a mean wai bet wirt god and ẏ deuel: they haue double and variable mindes, & I can not finde out a more apt & fete cõpariſõ to ſet thẽ out & paint thẽ in their liueli colours, thẽ that ſame

whyche

whiche may be brought of Esau ẏ same filthie & double mã. For when he sawe his brother Iacob sent by his father Isaac in to Mesopotamia to seke a wyf, because the womẽ of ẏ land of Canaã dyd so much mislike the father and hys wyf Rebecca ẏ thei thought their lyfe bitter & irksom to lyue among thẽ & rather wi sheth death, he marieth a new wif, somwhat to satisfie his parẽts, but he doth not put awai ẏ old. So ẏ he doth kep stil ẏ euil wherof Isaac did so greuously cõplain, but somdeal to amend ẏ matter, he marieth a new wife. Euen so they ẏ are so wrapped vp in ẏ world, ẏ thei cã in no wise folow god do migle & tosse to gether many & diuers kids of religiõs & superstitiõs, ẏ thei mai applie & cõfirme thẽselues by some way to ẏ wil of god, & thei alwais kepe stil som corruptiõ, so ẏ what soeuer thei do cã not apear to be pure & sincere. I know also right well ẏ ther be in those places many miserable souls, which liue there in great difficulties and cares, which truly coueteth to walk rightly wout hipocrisie, & yet can not louse thẽselues, out of many doutes & scruples, which is no meruel i so great

and

and horrible confuſion as we ſee at this time in the papiſme. Yea I doe greatly pitie their miſerable ſtate, whiche ſeke meanes wherby they maye ſerue god deuoutly and liue amonge the enemies of faith if it may be poſſible by any waies. But what wil we? I can do nothing els to the one or to the other, but declare their errour and ſinne, that they them ſelues may adde the remedie. If thei cõe herafter to aſke of me this or that more diligently and particularly, I will ſend ſuch curiouſe inquiſitours to the cõmon rule which haue of god. I ſpeak this for that ther be ſome of this ſort of men ſo importune, that yf a man ſhuld anſwer all their difficulties & doutes, he ſhulde ſeme neuer to mak an end of any thing. And me thinke ſuch men may wel be cõpared to them who after thei be taught in a ſermon to vſe ſobre apparel and decking of the bodye whthout all diſſolute and ſumptuouſe trimming, they wold haue the preacher to make their hooſe & ſewe their ſhoes. Wel what muſt we do thẽ? In this matter there is a certain thing ſet before vs wher vnto we ought to direct and conferre our wholl minde,

ſtudie

studie & thought. That is that the zeal of godes house mai eat vp our hart and so moue vs, that we bear and take vpon our selues, al dishonours, contumelies, and opprobries, which ar done most vnworthily against gods holy name. Whē such desier of gods honour, and feruent loue shallbe kindled in our hartes, not like drye stubble sone set on fier & easely extinguished, but lik a fier that burneth continually, a man shallbe so far from suffering or approuing these abominatiōs wher with the name of god moste shamfully & vnwortheli is polluted, that whē he shall beholde them, he shalbe able in in no wise to suffer dissimulation, silēce and taciturnitie. And it is diligently to be marked, that he saith, the zeal of gods house, that we shuld know that to be referred, vnto the outward order which is instituted in the churche, that we shuld exercise our selues in confession of oure faith. I do not wey the mockers whych say, that I my selfe lyuing here without ane daunger, yea rather in great quietnes, doe talke goodlely of this maters. I am not he with whom these men haue any thing to do. For this is wel knowē

I haue here no land of myn owne. So
mai we thik & ſai of al theſe philſophers
whiche geue their Judgment without
knowlege of the cauſe. For ſeinge they
wil not here god, who doth now truely
ſpeak ſo iently to them, to teache them:
I do declare the daie & iudgmēt at what
time being called before the iudgment
ſeat of god, they ſhal hear that ſentence,
againſt the which ther ſhal be no anſwer
nor defence. For ſeing they wil not hear
him, as the beſt and moſt meke maiſter,
they ſhal thē know at the laſt, & fele him
as their moſt ſeure & iuſt iudg. At which
time the ſtowteſt & ỹ craftieſt of thē ſhal
perceaue & know, ỹ thei were deceaued
in their opinions. Let thē be ſo wel er-
cerciſed and prepared as they wil, to ob-
ſerue or ſubuert iuſtice and equitie, yet
their lawlike & iudicial ornaments, and
the badges of the great dygnitie and po-
wer, wherewith thei now prowdly war
inſolent, ſhall not thyne geue them the
victorie. I ſpeake thys by cauſa coun-
ſeilours, Judges, proctours, aduocats,
and ſuche othere bearinge the ſwing in
courtes and iudgmēts, ar not only bold
to ſtriue with G D, and ſo to contend
that

that thei wold seme to haue gottē a certaine right to scorne & mocke his maiestie, but also reiecting al holy scripture, do spue oute their blasphemies, as the greatest sentences of the law, and most high decrees. These mē whom ẏ world doth honour as certaine idoles, so sone as thei haue spoken one word, can not suffer reason & trueth to haue any place to rest in. But yet by the way I admonish & warne thē before hād, that it shal be better for thē, to haue some remembrance of that same horrible vengeāce, which is ordeined for them that change iustice w̄ iniquitie, & truth, with lying. Nether the doctors & chamber maisters the delitious bācketters & very voluptuous mē, take any high degre here, thē that thei may chatter in their feastes, & banquets & bable forth their wordes against ẏ heauēly maister, to whō truly e al mē oght to geue most diligēt ear. Nether cā their goodli & famous titles pluk any mā frō this iudgemēt, in which the lordly & reuerēt abbotes, priors, deans, archdecons, as chief maisters of ẏ game shalbe cōpelled to lead ẏ daūce in ẏ cōdē natiō which god shal mak most greuous

Now

Now although the courtears are wont to gratifie men with the ſprinkling of their holye water, let them not thinke that thei can with that kind of doing ſatiſfie god. To conclude, al iefters & prates let thē hold their tōge & boſt not out their merie wittie ſayinges, onles they wil fele his mightie hād, at whoſe word thei ought to tremble. Wherein theyr errour is to muche foliſhe that beleueth becauſe thei take me for their aduerſary therefore thei ſhall not haue god to be their iudge. Let them ſcrape my name out of their bokes and vtterlye bloth it forth, ſpecially in this kind of cauſe and queſtion, wherein my purpoſe is onely that god be hard and obeyed, not that I ſhulde rule mens conſciences after my luſt, & charge them w̄ any neceſſitie or lawe. As for all others which do not ſo proudly diſpiſe gods word, and yet ar ſo delicate and weake that thei can in no wiſe be moued, I do moſt hartily beſeech them, that thei wil take more thoughte and regard to their own duty, ſaluaciō, and gods honour, & do no more flatter themſelues, as thei haue done hitherto. Let them therfore open their eies, and

reare

reare vp them selues that they may beholde the miserie wherein thei are.
I know well inough the euils, difficulties, and stoppes wherin thei be wrapt emõg the papists, I do not speake vnto them, as though it were an easie matter in the middest of ẏ idolatries to take vpon them to defend the pure and sincere religion of god, but if thei lack strẽgth, I aduertise thẽ to flie vnto god the autour of all power, that thei may be made strong by him & learn to prefarre his glorybefore al things of this world.
For I do earnestly desier that all faithful men which are miserably afflicted in the papisme, should vnderstand & know this, howe that the prophet Ieremy remaining at Ierusalẽ in Iewry did send this aduertisement and exhortacion vnto the people which were holden captiue and oppressed in Babilon. Ẏf the tiranny of the pope and of all his ministres be to them sharpe and cruell, thei must cõsider, that the Iewes also of that time suffered heauy and bitter bondage and yet thei are commaunded in the vulgare speach of the countrey to execrate the idolatrie of the Chaldeãs. It is not

reaſon that the tiranny of men ſhoulde
breake or any deal diminiſh from vs that
due honour we ow vnto god. Here is no
exceptiō or pretence of preuelege, which
high or low riche or poore may or ought
to vſurpe vnto them ſelues. Let al men
therefore bow downe their neck, & with
moſte humilitie ſubmit them ſelues to
god. Let the poore mā haue the true feare
of god, let him not ſay vnconſtantly I
know not what to do, leaſt god anſwer
him, nether know I what to do wᵗ thee.
The riche and wealthy men let thē not
like drunken ſloggards ſlepe in their
wealth, and conſume in their proſperity
and abundance of al thynges, as it wer
in a certain draſtubbe, but rather after
the example of S. Paule, let them learn
to eſteme al that, as dirt and dammage
which doth withdraw vs from godly &
chriſtian life, or may ſeme any thing to
hinder vs. We alſo whiche liue here in
reſt & quiet enioyeng the vſe of ẏ greate-
ſt and ſinguler benefits of god, let vs
not forget that I touched in the begin-
ning, that we apply theſe things to our
learning, that what ſo euer hereafter
befall vs, or into what ſocuer countrey

we

we shal be led, yet may we alwayes constantlye abide in the pure confession of our faith, detesting al idolatrous religion, superstitions, and abuses, which are against gods trueth, do obscure his honour, and vtterly subuert his religion.

The .ii. sermon con-

TEINING AN EXHORTATION to suffer persecution, that we may therein folow Iesus Christ and his gospell, taken of this saying, in the .13. Cap. to the Hebrues.

Let vs go forth to him without the gates, and suffer rebuke with him.

ALL the exhortations which can be made to instruct vs to suffer pacientlye and constantly for Christ Iesus name and his gospel, shall not much moue vs, onles we know and be perfectly persuaded of the right, truthe, and worthenes of the cause wherfore we contend. For

when we be in that Jeoperdie & danger that we muſt looſe our lyfe, we ought to be moſt certain of that thing, wherfore we enter to ſo great perill. But that conſtauncye and firmnes of minde cā not be had, onles it be depely foūded in a certaintie & ſure perſwaſiō of faith. Ther be many which will vnaduiſedlye & rashly ventre to dye for certain folyſh opinions inuented of their own brain. But ſuche forwardnes of minde ought rather to be thought a furiouſnes then a chriſtian zeall and loue. For aſſuredly ther is no firmnes other of minde or wit or of common ſence, in theſe men which do caſt them ſelues in to peril with ſuch hardie raſhnes. How ſo euer it be, god wil not acknowlege and take vs for his martirs and witneſſes, without a good cauſe. For death is cōmon for all men, & alſo the condemnation of theues and of gods children, the ſufferaunce of ſhame and puniſhment ſemeth to be al one, but god maketh a difference betwirt thē, becauſe he can not denie and forſake his own truth. This alſo is required that we haue a ſure witnes void of al errour of that doctryne, whiche we will defend

Wherfor

Wherfore as I said, ther is no exhortation so weightie, that can moue and perswade vs to suffer for the gospel, but yf a true certaintie of faith be imprinted in our hartes. For to put our lyfe in danger, without any cõsideratiõ vnaduisedly, and chaunceably, is most against nature. And so to do, shuld be thought rather rashnes thẽ christian boldnes. Moreouer god alloweth nothing that we do onles we be plainly perswaded that it is for his name sake, and for his cause that the world is so against vs, & doth hate vs. But when I speak of suche certaitie and perswasion of minde, I do not only vnderstand this that we shuld know to discern and iudge betwirt the true religion, and foolish opinions, & constitutiõs of men, but also that we be thorowly perswaded of euerlasting lyfe and the croune promised vnto vs in heauẽ after oure conflict in this world. Let vs now marke wel that, these two reasons do partaine to oure dutye, and muste be ioyned to gether, that the one may in no wise be separated and disioyned from the other. It is mete therfore to take oure begynning of thys that we

vnderstand and know, what is our Christian religion, what faith it is that we ought to holde and folow, what rule of lyfe god hath geuen vs. Nether must we only haue our minds instruct with thys godly doctrin, but also haue our mindes so armed and prepared, that we maye freli and boldly damne all errours, lies, and superstitions, which Satan hathe brought in to the world, to corrupt the pure simplicitie of gods doctrine. Therfore it is no meruaill, ý ther is so small a number of men, that haue a ready mid and desier to suffer for the gospell, and that the greatest part of them, ý profese them selues Christans, knoweth not the power of the Christian religion, and there own profession. All mẽ in a maner are negligẽt, and haue no desier or very small, to here and read, who thynketh it sufficient, yf they haue gotten some small taste of the Christian faith. And thys is the cause why there is sene in these no surety and constancie of minde, and that so sone as they come in to any conflict, they are so abashed, as though thei shuld bi ɛ bi vtterly perish for which cõsideratiõ our desier oght to be greater

to

to pursue and serche oute most diligently gods truth, that therw̃ our hartes may be perswaded w̃ out any doubt. Nether is this al to haue suche knowledge and vnderstanding. For we see many so well trauailed in gods doctrine that thei seme as though thei were stained & died ther with, in whom neuer the lesse there is no desier and loue of god, no more truly then if thei had knowen nothinge at any time of the godly doctrin, but by a certain vnsure, light, and waueringe opinion. But what other cause is there of this so great vncertaintie and leuitie, but that thei did neuer perceaue in there minde the maiestie of the holi scripture. And truly if we wold rightly waye, that it is god that speaketh to vs theirin we wold here him with more diligence, attention and reuerẽce. If we wold think in readinge the scripture, that we are in the schole and discipline of angels, we shulde haue an other maner of desier to exercise our selues in that doctrine, which is set forth to vs, to confort, strengthẽ, & instruct our mids. now we se what is ỹ wai to prepar our selues to patiẽce & sufferaũce for ỹ gospel, ỹ is so to go for-

vnderstand and know, what is our Christian religion, what faith it is that we ought to holde and folow, what rule of lyfe god hath geuen vs. Nether must we only haue our minds instruct with thys godly doctrin, but also haue our mindes so armed and prepared, that we maye freli and boldly damne all errours, lies, and superstitions, which Satan hathe brought in to the world, to corrupt the pure simplicitie of gods doctrine. Therfore it is no meruaill, ỳ ther is so small a number of men, that haue a ready mīd and desier to suffer for the gospell, and that the greatest part of them, ỳ profese them selues Christans, knoweth not the power of the Christian religion, and there own profession. All mē in a maner are negligēt, and haue no desier or very small, to here and read, who thynketh it sufficient, yf they haue gotten some small taste of the Christian faith. And thys is the cause why there is sene in these no surety and constancie of minde, and that so sone as they come in to any conflict, they are so abashed, as though thei shuld bi ɛ bi vtterly perish for which cōsideratiō our desier oght to be greater

to

to pursue and serche oute most diligently gods truth, that therw̄ our hartes may be perswaded w̄ out any doubt. Nether is this al to haue suche knowledge and vnderstanding. For we see many so well trauailed in gods doctrine that thei seme as though thei were stained & died ther with, in whom neuer the lesse there is no desier and loue of god, no more truly then if thei had knowen nothinge at any time of the godly doctrin, but by a certain vnsure, light, and wauering opinion. But what other cause is there of this so great vncertaintie and leuitie, but that thei did neuer perceaue in there minde the maiestie of the holi scripture. And truly if we wold rightly waye, that it is god that speaketh to vs therin we wold here him with more diligence, attention and reuerēce. If we wold think in reading the scripture, that we are in the schole and discipline of angels, we shulde haue an other maner of desier to exercise our selues in that doctrine, which is set forth to vs, to confort, strengh thē, & instruct our mids. now we se what is ỳ wai to prepar our selues to patiēce & sufferaūce for ỳ gospel, ỳ is so to go for-

forward in the doctrine thereof, that being throughly persuaded of the true religion and that doctrine which we ought to holde and defende, we may nothing esteme, and despise al the fraudes and illusions of the deuell, and al the inuencions of men, as things not only of value but also execrable, because they vtterly corrupt the christian sinceritie. And herein we differ as true martyres of Jesus Christ, from the furious and stifnecked men, which suffer for their owne foolishe opiniõs. Secõdly we ought to be so minded, that being assured of the right and goodnes of the cause, we shoulde be enflamed with this due desier to folowe god whither so euer he shal cal vs, to embrace his word with suche reuerence as it is worthy, and being called backe frõ the deceitfull fashion of this worlde, as men ravished, with their whole minde and endeuour should be caried to an heauenly lyfe. But O most miserable case, that when the lighte of god doth shine vnto vs in these daies so bright as it did neuer shine in the remembrace of men, yet so litle zeale fauour and loue should be founde. Wherein our miserie is so

muche

much the greater, that in ſo great filthi nes & vnthankfulnes we are not ouer-whelmed with bluſhing ſhame. For we muſt ſhortly come before that iudge, be-fore whom our vice and euell which we by all meanes go about to hide, ſhalbe brought forth, with that rebuke & check wherby the iuſt cauſe of our deſtruction ſhal appeare. For if we be ſo endetted & bounde to god, that for the knowledge he hath geuen vs, we ought to geue to him honourable and thankfull teſtimo-ny, why is our ſtomak ſo abaſhed & fear ful to entre into the battell? Eſpecially ſeing god in this our age, hath ſo ope-ned himſelf, that it may be rightly ſayd and truly, that he hath opened & plainly ſet furth, the greateſt treaſures of his ſe cretes. May not this be ſaid, that we ſo think of god, as thogh we ſemed to ſtād no nede of him at all? For if we had any cōſideratiō of his maieſtie, we durſt neuer be ſo bold to turn ẏ doctrine which proceedeth out of his mouthe into philo-ſophie and vain ſpeculation. In fine we can haue no excuſe, but this muſt be vn to vs the greateſt ſhame, yea an horri-ble condemnatiō, that in ſo great know

ledge, obtained by the singular goodnes of god we haue so litle loue & minde to defend & kepe the same. For first, yf we wil call to our remẽbrance the martyrs of old time, & cõpare their wonderful cõstancie wt this our tender slouthfulnes, we shall finde passing great cause to detest our own filthines. For thei wer not for the most part so trauailed & exercised in the scriptures, that thei could lerned ly despute of al matters. But first of al, thei knew & held fast this, that there is one god, whõ thei ought to serue and honor: then, that thei were redemed with the blood of Jesus Christ, that in him only & in his grace thei shulde put their affiaunce, and trust of saluacion. Moreuer they did iudge all other inuencions and ordinances of men, to worship god, so vnworthy filthines, that thei coulde easly condemne al idolatries & superstitions: to cõclude in few words this was their deuinitie, ther is one only god the maker of the whole world, which hath declared vnto vs his wil by Moses & the prophets, & then by Jesus Christ & hys apostles. We haue one redemer, wyth whose blood we wer bought, & by whose

grace

grace we hope to be saued. Al the idoles of the worlde, are to be detested & accursed. Thei came stoutly and boldly to the fier, or other kinde of death, and punishment, instructed with no other doctrine and more hidden knowledge. And the numbre of thē was not smal, as of two or thre, but so great that the multitude of theē, which were cruelly vexed & tormented of the tyrants semed innumerable and infinite. But we are so taught & instructed, that we passe all our auncetours in knowledge & vnderstanding of holy scripture. We thinke in our selues and it is true, as touching the vnderstāding of ẏ scripture, god hath endued vs ẃ so much knowledge, as he hath geuē to any age at any time. And yet there is in vs scantly the least droppe of feruent loue towards god. Ther is no reasō whi we shulde norish this nice cowardnes of minde, onlesse we wold willingly & wittingly prouoke ẏ wrath & vengeance of god, against our selues. What must we then? Truly we must take to vs a stout, bold, & cōstāt mind. We must chefly cōsider how precious & honorable ẏ cōfessiō & testificatiō of our faith is before god

For

For we do litle know, howe god doth esteme this cõfession, when our life which is of no value, is more set by & deare vnto vs. Wherein our wonderfull and beastly folishnes is shewed: for we can not in this sort spare our life, but we must nedes confesse that we set more thereby, then by gods honour and our owne saluacion. A certain heathen man could vse this saying, that it is a miserable thing, to forsake & betray the causes why we life for ẏ conseruacion of life. Yet he and his like did neuer know truly to what end mẽ wer set in the world, and wherefore thei lyued therein. Thei might wel say, that vertue is to be esteemed and followed, & that we oght to liue an honest life without blame. But all their vertues were nothing els but colours and shadowes. But we haue better vnderstanding, whereunto our life must be referred, which is, that we honour god, with al praise and glory, that he himself may be our glory. Without him, our life is miserable, the which we can not continue the least moment, but we shall heape vpon our selues, a perpetuall malediction. And yet we ar nothing

thing ashamed for the winning of a few dayes, for this feble life, to refuse the eternal kingdom, & to seperat our selues from him, by whose power we are continued in this life. If a mā shuld examine the most vnlerned, yea those whose wit is so dased, and whose life is so voluptuous, that they be most like to brute beasts, what maner of life is appointed them, they durst not say plainly & openly, that it should consist only in eating, drinking, and sleping. For thei know that they are created to a better, worthier and more higher thyng: which is nothing els, but to serue and honour god with al kinde of honour, & to suffer our selues as good childzen to be ordered and ruled by our most benigne father, that after the end of thys frail and vnsure life, we may be receiued into his eternall heretage. In the appointyng & winning of this end, consisteth the chefest and greatest point of our felicitie, yea all the whole weight of euerlasting life. But when we cary our mindes and thoughts another wai, & do snatche fast hold of this presēt life worse thē a thousand deathes, what excuse cā we haue?

For,

For, to lyue and be ignoraũt of ẏ cause wherfore we lyue, is vnnatural. But to forsake the causes wherfore we liue here for the desier and loue to prolõg our life as it wer for thre daies in this deceatful world, and to be separated from god the author of lyfe, is suche a bewitching and furiouse madnes, that I know not with what wordes we oght to erpresse and shew it. But what so euer knowlege we haue, and how so euer our lyfe is apointed, for so muche as not with standyng the persecutions are no lesse and bitter, let vs consider how and by what means the Christian men may confirme themselues in patience, and so strenghthen their mindes, that they may constantly venter to daunger their lyfe for goddes trueth. This same tert whiche we haue recited, being well vnderstanded maye bring vs to that indifferencye of minde, yea to that willingnes, that we shall not refuce to suffer death for Goddes name. Let vs go forthe of the cytie, saith the apostle, after the lord Christe, berig his opprobrie, first he doth teach & admonish vs, that although ẏ swerds ar not alreadi drawẽ to kil vs, or the fiers

kindled

kindled to broile & burne vs, yet that we can not truly be ioyned wᵗ the sonne of god, so long as we haue the roots of our thoughtes & desiers fired in this world. Wherefore the Christen man must alwais, although he be in quiet, haue one fote lifted vp to the battel, and not only that, but also his minde must be vtterly separated frō the world although his body be therein. Although this at the fyrst sight may seme vnresonable, yet one saiing of S. Paul, oght to be sufficient to persuade vs, for that we be called & appointed to this, to suffer persecution. As though he shuld say, such is the condicion of our christianitie, that we must nedes enter in & passe thorow thys way yf we will folow Christ. In the meane season, to ease our infirmitie & to mitigate the tediousnes & heauines, which persecutions bryngeth, we haue thys great and swete comfort, that we suffering all these incōmodities, opprobries and dangers of life for the gospell, do as it were set our fete in euery fotestep of gods son, & do folow him as our prince and guide. If it had bene onely sayd vnto vs, that we must passe through al the

oppro

know this ẏ S. Luke doth rehearſe of Peter & John, that they were very glad and ioyful, that they were thought wor thy to ſuffer for the lorde Jeſus name, ſclander rebukes and ſhame. Where in two thinges maye be ſene contrarie in them ſelues, ſhame, and honor, by thys that the world running hedlong in fury and madnes, doth iudge againſt all reaſon, & by this meanes doth change the glory of god with diſhonour & infamie. Let not vs now diſdain ſo to be diſpiſed and to be rebuked of the world, that we may hereafter obtain w̄ god and his angels, honor, glory & prayſe. We ſe what great labors ambitious mē taketh to obtain the order of ſome king, & after thei haue atcheued it, what triumphes they make: but the ſonne of god doth offer to vs his order, & yet euery one deſpiſeth it & is tourned ẏ the whole power of the minde to ẏ vanitie of the world. I pray you when we behaue our ſelues proudly & vnthākfully, ar we worthy to haue any thing cōmon w̄ him? Although our vnderſtāding can perceiue & cōprehend nothing herein, yet of a truth theſe are the proper & honorable badges & armes

of

of heuenly nobilitie. Imprisonmentes, banishments, maledictions, after the opinion of men bring nothing elles then great shame & infamie. But what doth let vs to see what god doth iudge & pronounce of these things, sauing our own infidelity? Wherefore we must labour ỹ the name of gods sonne be of such authoritie, waight, & honor with vs, as it is most worthy, that we think we are wel and honorably delt wãl, that his burnes as it were certain badges are printed in vs, or els our vnthankfulnes can in no wise be borne. If god shuld persecute vs after our merites, hath he not iust cause euery day to chastise and punishe vs infinite wayes. Yea surely no deathes put vnto vs were able to recompence ỹ least part of our mischief. But of this great & infinite goodnes, he treadeth vnder fote al our sinnes, & doth vtterly abolishe the same, and whereas he might punishe vs according to ỹ greatnes of our sinnes he hath inuented another merueilous way wherby the afflictiõs are traduced from our deserued payne and punishment, to a great honour and a certaine priuilege and singuler benefite, because that by

the partaking and suffering of them we are receaued into the felowship of gods sõne. May it be other waies said or iudged, then that we, seing we despise and disdain this so excellent and blisfull condition and maner of liuyng, haue lytle profetted in the christian doctrin? This is the cause why S. Peter after he had moued vs to lyue a godly & holy lyfe in ỹ fear of god, farr from that lyfe wherfore other men as theues, whoremongers, adulterours, and menkillers suffer, by and by addeth this, yf we muste suffer as christen men, there in we geue glory to god for that great and singuler benefite, which he hath bestowed on vs. For it is not for nothing that the holy man speaketh thus, what are we, I pray you that we shuld be witnesses of gods truth & as it were proctours apointed to defẽd his cause. Behold we be miserable men as it were wormes of the earth creaturs full of vanities & lies, yet god will haue his truth defended by vs, which is truly so great honor, that it semeth not to pertaie to ỹ angells i heuẽ. This one reasõ wel considered, ogbt it not to enflame & stire vp our mindes, to offer oure selues

wholy

wholy to god, & to ſhew our wholl endeuoire in ſo holy and excellẽt a matter to pleaſe him: And yet many cã not forbear but ỹ thei wil ſpeak againſt god or at ỹ leaſt thei wil complaine, that he hath no greater regard to eaſe their imbecillitie. it is a merueilous mater, ſai thei, ỹ ſeig god hath borne vs thus much fauour, ỹ he hath choſẽ vs to be his childrẽ, yet he wil ſuffer vs to be ſo cruelly vexed & oppreſſed of wicked men. I do yet anſwer theſe men, that although we know no reaſon why god doth ſo deal with vs, yet his authoritie ſhuld be ſuch w̃ vs ỹ we ſhuld applye, and cõforme our ſelues to his wil but now whẽ we ſe Ieſus chriſt to be ſet for an example to vs leaſt we ſhould ſeke any other, oght we not to thik our ſelues greatly happye, ỹ we be ſo drawen after his image and likneſs: Moreouer God doeth ſet forth and ſhewe playne and manifeſt cauſes, wherefore he will haue vs to ſuffer perſecution, emonge which, yf there were non other but ỹ reaſon and aduertiſmẽt which. S. Peter geueth we muſt nedes be very peuiſh & ſturdy onles we be ſatiſfied therw̃ This is his reaſõ, ỹ ſeing gold & ſiluer

which are corruptible matals are purged and tried in the fier, it is reason that our faith also, which in value excelleth all riches, be tried and approued wyth such perils of lyfe and greues. He could by and by after our calling, without any conflict & sufferyng of these calamities haue crowned vs. But as he wolde haue Christ to raigne in the middest of his enemies, euen so he wolde haue vs also dwelling amonge the selfe same, to bear & suffer their violence & oppression vntil we be deliuered from these afflictions & calamities by him. And I am not ignorant, that the flesh wil then greatly spurne and refuse to be ruled, when it must be brought into this state, but yet the will of god must rule al our thoghts and lustes. If we fele in our selues sore contradiction & resistance it is not greatly to be merueyled at. For that is planted & engrauen in our nature to flye the crosse. Yet let vs abide still, in that tendernes of the flesh, but let vs go on forwarde, knowing that our obedience is thankful & acceptable to god, so that we cast down our senses & appetites, & do so subdue them, that thei be vnder his power.

wer. Nether did the prophetes and apostles come to death wᵗ minde, that they did not perceaue their will to be against it, & enclining another way. They shal lead the whether thou would not, sayde our lord Jesus to Peter. So when such fear of death doth pricke our mindes let vs labour by all meanes, that we maye haue the ouerhande, or rather that god mai ouercome, & in the meane while let vs thus persuade our selues, that it is to him a most pleasaunt sacrifice when we resist our appetites, & do so withstande thē, that by this meanes being subdued vnder his power, we may order & leade our life after his wil & pleasure. This is the chefest & greatest battel, whereunto god wil haue al his wᵗ al their power to applie, to thende thei mai labour, to cast downe & depresse all that which doth so much exalt it self in their sences, witts & appetites, that it doth cary & wᵗdraw them frō the way, which god doth shew to thē. In the mean seasō, ỳ consolatiōs are so great & weighty, ỳ it can not be expressed, how much deinty cowardnes is in vs, when we ware faint hearted and geue ouer for these perils and troubles.

In olde time the numbre was almoſt infinite of them, which for the deſier of a garland made of corruptible leaues, did refuſe no laboure, paine and wraſtlinge and alſo did ſo ſuffer death it ſelfe, that thei might ſeme to haue their lyfe in no price. And yet ther was none of them, but did contend chanceably being vncertaine, whether he ſhould winne, or loſe the game. God doth ſet before vs an immortall crown, wherin we may optaine his own glorye. And he hath not apointed vs, an vncertaine and chanceable cõflict, but doth promiſe ſuch a reward, to the which we ought to confer all the coũſeills, ſtudies, and deſiers of our lyfe. What is the cauſe, that we ar ſo faynt herted in the largenes and worthines of this honour, which is certaine & eternal? Do we think that this was ſpoken in vaine, that we ſhal lyue with Chriſt, yf we be dead with hym? The triumph is prepared for vs, but we ſo much as we may do flye from the conflycte and battell. But thys doctrine is ſuche, that it ſemeth plainlye to diſagre with mans Iudgement. Thys is true.

Nether alſo Chriſt, whē he pronounceth them

them blessed which suffer persecution for righteousnes sake, doeth propound such a sentence as ỳ opinion of ỳ worlde wold allow or receyue. Yea he wil haue vs to thinke that the chefest felicitie, which we iudge the greatest miserie. We thinke our selues most miserable, when god doth suffer vs to be afflicted and oppressed with the tyranny and cruel tie of our enemies. But we do wonderfully erre in this, that we set not before our eies gods promises, which do plainly confirme vnto vs, that al things shal come to our perfect, ioy, and saluacion. We cast down our stomackes and dispaire when we see wicked and noughty men to haue the ouer hād on vs, & to do that crueltie to vs ỳ thei seme to treade down our necke wt their feet. But thys same most cruel veration of the wicked & so great trouble & confusiō of things, as S. Paul warneth, ought rather to confirme our mindes raise vp & lift thē into heauen. For because of our own nature we ar bent to the study & loue of things present, & ar so inflamed that wt our whole knowledge, minde & cogitatiō, we ar occupied in to much louig & vsing this va-

In olde time the numbre was almost infinite of them, which for the desier of a garland made of corruptible leaues, did refuse no laboure, paine and wrastlinge and also did so suffer death it selfe, that thei might seme to haue their lyfe in no price. And yet ther was none of them, but did contend chanceably being vncertaine, whether he should winne, or lose the game. God doth set before vs an immortall crown, wherin we may optaine his own glorye. And he hath not apointed vs, an vncertaine and chanceable cõflict, but doth promise such a reward, to the which we ought to confer all the coũseills, studies, and desiers of our lyfe. What is the cause, that we ar so faynt herted in the largenes and worthines of this honour, which is certaine & eternal? Do we think that this was spoken in vaine, that we shal lyue with Christ, yf we be dead with hym? The triumph is prepared for vs, but we so much as we may do flye from the conflycte and battell. But thys doctrine is suche, that it semeth plainlye to disagre with mans Judgement. Thys is true.

Nether also Christ, whē he pronounceth them

them blessed which suffer persecution for righteousnes sake, doeth propound such a sentence as ỹ opinion of ỹ worlde wold allow or receyue. Yea he wil haue vs to thinke that the chefest felicitie, which we iudge the greatest miserie. We thinke our selues most miserable, when god doth suffer vs to be afflicted and oppressed with the tyranny and cruel tie of our enemies. But we do wonderfully erre in this, that we set not before our eies gods promises, which do plainly confirme vnto vs, that al things shal come to our perfect, ioy, and saluacion. We cast down our stomackes and dispaire when we see wicked and noughty men to haue the ouer hād on vs, & to do that crueltie to vs ỹ thei seme to treade down our necke wt their feet. But thys same most cruel veration of the wicked & so great trouble & confusiō of things, as S. Paul warneth, oght rather to confirme our mindes raise vp & lift thē into heauen. For because of our own nature we ar bent to the study & loue of things present, & ar so inflamed that wt our whole knowledge, minde & cogitatiō, we ar occupied in to much louig & vsing this va-

god, when he suffreth vs to be thus euel vered and handled, & the wicked to grow and florish in al things, doth teache and admonish vs by these plaine and notable sings of his most iust Judgement, that, that daie shal once come, whē all things that be now troubled & confused, shalbe sattled. But yf that same time seme far & long to, let vs flye to ẏ reamedie, & let vs not flatter our selues in our vice. For this is certaine that we haue no faith at al onlesse we cast ẏ eies of our minde to the honourable coming of Jesus Christ. And because god wold leaue out no consideration, that might be apt to moue & stirre vs, he doth set forthe one that one part promises, on ẏ other part threatenings. Do we fele that the promises of god haue not force Inough and autoritie in vs: To confirme them withal let vs Join ther to the threatenings. We shew our selues wondrously forward, sence we beleue goddes promises no more then we doe. When the lorde Jesus Christe. saith, he will acknowlege vs for his owne and cōfesse so of vs before his father, so ẏ we also confess him before mē, what shuld let vs to

geue

geue to him ẏ confession, which he requi reth of vs. Whē men haue done al they can, the worst thei may do is to take a-way our liues. How precious then shal the heauēly life be vnto vs when it is cō pared w̄ this present life which is lost: It is not my purpose in this place to col lect al the promises set forth in the scrip ture to this end. Yet sence thei be repea ted so often times renued vnto vs, we ought so to be experienced not only in the reading, but also in ẏ knowledge & cōso latiō of thē, that we might be as it wer died & surely confirmed in them. But yf when the plage hangeth ouer our heads thre or four of thē are not sufficiēt to cō firme & strengthen vs, truly an hūdreth shuld be sufficiēt to ouercō al aduersete & contrary tentatiōs. But if with these great swete promises can not entice & draw vs to him, are we not very great dullerds, & betle heads, when nether ẏ seuer threatenings can work any more in vs: Iesus Christ doth apoint a dai to accuse al thē before his father which de-ny the truth for feare of losing this life, for whom he declareth destruction both of body and soule to be prepared.

Also

Also in another place he protesteth that he wyll refuse all maner of communion with them that denie him before men, These words onlesse we be vtterly void of all sence ought vehemently to moue our mindes & so to fray vs, that for fear the heares of our head shoulde stert vp. But how so euer it be, onlesse we be so affected & moued as the greatnes of the matter and danger requireth, there remaineth nothing els for vs, but to loke for horrible and most miserable confusion: wherein we may excuse our faute so muche as we lust, & we may say that in this great frailtie and weakenes of nature, we rather are worthy of mercy thē of any seueritie & sharpenes of punishment, it wil not serue. For it is written on the contrary parte, that Moses after he had sene god by fayth was so hardened and strengthened, that no violence of temptacion coulde melt his minde, & bende him frō ẏ great constancie. Wherfore when we be so tenderand flexible ẏ there apear in vs no power of firme and constant minde, we signifie and declare plainely that we be vtterly ignorant of god and his kingdom. Also when we ar

war-

warned that we ought to be ioined and coupled wᵗ our head, we haue gotten a goodly colour to exempt & seperate our selues from him, if we say we are men. And were not they that were before vs men so wel as we are? Yea if we had no thing els, but euen the bare doctrine of godlines, yet were al the excuses which we can bring weake & of no value. But now are worthy more greater checke & condemnation, sence we haue so great & notable examples, whose great authoritie oght vehemētly to excite & cōfirme our mindes. There are two chefe parts of this our exhortacion or consolation to be considered. The first is ẏ this hath bene a cōmon state to the vniuersall body of ẏ church alwaies & euer shalbe to ẏ end of the world, ẏ it was vered wᵗ such iniuries and contumelies of the wicked as it is reported in ẏ Psalm. cxxix. Thei haue vered me euen nowe frō my youth hither to, & haue drawen a plough ouer and ouer euery part of my backe. The holy gost in this place doth bring in the old church speaking on this wise that it shuld not seme now vnto vs a new thig nor greuous, if we se in these dayes our

cause

cause & condition to be like. S. Poul also reciting the same place of an other Psal. wher it is said. We wer as it wer shepe led to the slaughter, doth declare ỹ this pertaied not only to one age, but it was & shalbe the common, vsuall & continual state of Christs church. So that if we see in this time the church to be so handled & vered, by ỹ insolencie and pride of the wicked, that some bark at her, some bite her, many afflict her, & alwaies inuent some mischef & pestilent destruction to her, yea & set vpon her without ceasig as it were mad dogges & wilde rauenig beastes, let vs cal to remembrance that she was so vered afflicted and oppressed in al times before. God doth geue vnto her somtime, some rest & refreshing & as it were a time of truce. And this is that which is spoken in the psal aboue alleged, the righteous lord doth cut in sonder the cordes of the wicked: and in an other place, that he breaketh their rodde, lest the good being to much pressed shuld and moue their handes: to iniquitie. But god wold alwaies haue his church to be tost in thys world, and as it were alwayes in a certaine conflict reseruig

for

for her quiet rest in heauen. The end of these afflictions was alwaies blessed, yea truly god wrought this ỹ the church alwaies prested with many and great difficult calaminites, was neuer vtterly oppressed. As it is saide in an other place, the wicked with all their labour did neuer optain that they desiered. S. Paul also doth so glorye of like happye end and issue of afflictions, that he sheweth this grace of god to be perpetuall in his church. We saith he, are prest with all kind of afflictions, but we are not killed with sorow and care, we liue in great nede & pouertie, yet are we not forsaken we are cast down but perish not, alwais carrieng about the mortificatione of our lord Jesus Christ, that his life also may be declared in our mortal bodye. This issue and end, as we see that god hath alwaies made, it happye & prosperouse in the persecutions of the church, ought to bolden vs, seing we knowe that our fathers, who also acknowleged their frailty and weaknes, had alwaies thee victorie ouer their enemies, because they continued, constaunt In paciencye.

I do entreat this first part of my exhor-
tacion briefly, that I maye come the so-
ner to the second, which doth moze per-
taine to the purpose. And that is, that
we applie certaine eramples of the mar
tyzes which were befoze vs, to our con-
solacion & comfozt. And in this kinde oz
numbze there be not two oz thzee, but a
great & thicke cloude as the apostle wzi-
teth to ỹ Hebzues. xii. Whereby he sig-
nifieth, that ther is so great a multitude
of them, which haue suffered foz the te-
stimonie of the truth, that so wel the a-
bundance of excellent eramples, as the
most graue authozity ought to pzouoke
vs to contentacion, pacience, and mode
ration of minde. And leaste my ozation
shold ware to long in heaping vp toge-
ther an infinite multude of eramples, I
wil only speake of the Iewes, which suf
fered most greuous persecution foz the
true religion, both vnder the tiranny of
king Antiochus, & a lsoshoztly after his
death. We can not say that the numbze
of the afflicted men was smal, when a
great mighty armye as it were of mar-
tyzs was pzepared to maintain & defend
the religion. Nether can we alledge
that

ȳ they were certaine excellent prophets whō god had chosen forth and separated frome the comon sort of people, for there were women, boyes, and infantes, also in that number of martyrs. Nether will we say that thei passed thorow that persecution, only with some light losse, wout great peril of lyfe, without great paines and torments of bodies, seing, ther was no kinde of cruelty vpproued in afflicting, vering, & tormēting them. Let vs here also what the apostle doth saye of them, and doth set forth for vs to folow. Some saith he, were hanged vp like belles and stretched, dispising to be deliuered that they might optaine a better resurrection: other were proued with opprobrious wordes and strippes, or wbondes & prisonment: other were stoned or cutt insonder, or killed with ȳ swerd: other some went wandering hether and thether thorowe hilles and caues of the earth. Let vs now come to make comparison betwixt them and vs. If they suffred so many and great torments for the truth, which was as then but obscure, what oght we to doe in this great light, which hath shined vnto vsin

this time? God speaketh vnto vs nowe as with full mouth. The greatest gate of the kingdom of heauen is made open vnto vs. Jesus Christ comen from heauen vnto vs doth so call vs to him, that we haue him present as it were before our eies; In to how great ingratitude & shameful wickednes shal we runne into if we haue lesse stomake & loue to beare and suffer for the gospell, then thei had which dyd beholde the promises of god but as it were a farre of, who had but a very lytle dore opened to inter into the kingdom of god, who had receaued only a remembrance and obscure testimonie in figures of Jesus Christ? These great matters can not be declared and expressed with any wordes as thei be worthy. Wherefore I leaue them to be weied in euery mans thoughts and meditacions. This doctrine as it hath a common and vniuersall reason, so it must be referred to the exercise & order of euery mãs life. But euery man must apply it to his proper vse & profit apt for his awne consolation. And I speake this for this cause least that they which see them selues to be in no manifest peryll, should suppose

this

this doctrine to be vaine and not to pertaine to them. Nowe they are not in the hands of tirantes, but what know they how god wil deale with them herafter. Therfore we must be of that minde and iudgemēt that if any persecutiō, which we loked not for happen vnto vs, that we fall not therein to vnwares and vnprouided, but that we come to it prepared long before hand. But I feare there be many deaph eares to whom this my oration is made without fruit. For thei that liue in quiet hauing all thinges at wil, are so far from preparing them selues to take and suffer death when nede shalbe that thei haue no care nor thoght of seruing god at all. But this ought to be al our study continually, especially in these great troblesom times wherin we liue in great peryll. In the meane time thei whome god calleth to suffer for the testimonye of hys name, must thinke in bery dede that thei were prepared long before, and broughte to this sufferance of euils, by the motion & certain iudgement of the spirit, that they might bear them selues therin boldly and constantly. Then also they must diligently call

to the remembrance al the exhortations which they haue herd before, and be ſo ſtirred with the aduertiſment of them, as the valiaunt ſouldiare to take his armour when he hereth ꝑ trumpet blowe. But what ſeke we? Truly in theſe perils we do nothing ells: but ſeke ſhiftes & waies how to eſcape. I meane this by ꝑ moſt part of men. For this ſame perſecutions is as it were a touche ſtone, wherwith god doth trye and proue who be his: but ther are fewe found of that faith, cowrage and godlines towardes god, that they will offer them ſelues frankely and freely vnto death for his names ſake. This is a thing almoſt incredible, that they which do glory, that they haue ſome knowlege in the goſpell, are ſo impudent and vnſhamfaſt, they wil vſe ſuch cauillatiõs. Some wil ſay, what ſhal it auail to cõfeſſ our faith before thoſe ſtubborne ſtifnecked men, whice are purpoſed to warre againſt god himſelfe? Is not this to caſt pearles before ſwine? As who wolde ſay, Jeſus Chriſt doth not moſt plainly declare, ꝑ he doth requier of vs ꝑ cõfeſſiõ of his name yea amõg moſt perverſe & wicked men.

But

But if this our testimony do nothig pro fit to their edifying, yet shall it profit to their cõfusiõ. Alwaies ỹ cõfession of our faith doth sauour swetly before god al- though it brige death and destruction to wicked men. Ther be other also which will say this, what shall our death pro- fite when it shall seme to geue more of- fence then vtilitie? As though god hath left to them selues fre choyse to dye whẽ they will or when they shall think it the most apte time of death? But we con- trarie wise do obei him but as for ỹ fruit that must come by our death, we leaue to the hand & prouidence of god. Wher- fore the christian man must most chefly in what place so euer he be, diligently se that he lyue in that simplicitie and inte- gritie that god requireth, and that he be not brought from that mind & maner of godly and holy life at any time with any daungers or threatninges. Let him eschue so muche as is possible the ragig madnes of the wolues, so that the same warenes be not ioyned with the prudence and craftines of the flesh.

Fyrst of al let him do this, that he geue ouer and resigne his lyfe into the hands

of god the moſt faithfull keper. When he hath ordeined and kept diligentlye this maner and faſhion of lyfe, yf afterward he fal in to the handes of enemies let him thinke and perſuade himſelfe, that he is brought into that place of god, for this cauſe that he mai haue him a witnes of hys ſonne. Therefore ſeing he is called and brought to that confeſſion by the certain decree of god, there is no way to ge backe, onles he wil be vnfaithfull vnto him, to whome we haue promiſed all our endeuours both to liue and dye: yea whoſe we are although we had promiſed nothing at all. I meane not hereby to driue euery man of neceſſitie at all time to geue a full and perfect confeſſion of their faith, no not ſome times when thei be aſked. For I knowe what meaſure and moderatiõ S. Paule vſed, who was as ready with heart and minde to defende the goſpell as any other. Neither was this ſpoken by the Lorde Jeſus and promiſed without a cauſe, that god woulde geue vs in that tyme and matter, a mouth and prudence. As though he would haue ſayde, the office of the holy ghoſt, is not onely

to

to confirme vs, that we may be willing bolde and stronge, but also it consisteth in geuing vs iudgement, prudence and counsail, how we may, as it becometh vs, gouerne and rule our selues, in so great and so harde a matter. Truly this whole treatise is to this end that they that be in such distresses shoulde desier and receyue from heauen that moderacion and prudence, not folowynge the counsel of the flesche to seke some shiftes to escape. But ther be that do obiect in this place, that the lorde Iesus yea whē he was asked woulde make to them no answere. But I saye that this sufficeth not to take awaye that rule, which he hath geuen to vs, to witnes our fayth then when the confession thereof is necessarily required. Furthermore, that he did neuer dissemble or kepe silence for this purpose to saue hys lyfe. Last of all that he dyd neuer make so doubtfull an answere, but it conteined an apt testimonie of that which he had spoken before, or els did first satisfie thē that lay in waite to marke both his wordes & dedes Wherfore let al christiās be wel persuaded & sure of this thing, ỹ no man oght

more to esteme his life then the testi-
monie of the truth wherin god wil haue
the praise & glory of his name to apear.
Is it without a cause that he calleth
his witnesses (for this doeth the worde
martyr signifie) who are brought to
make answere before ỹ enemies of faith
and religion? Or is not this rather the
cause, for that he wold vse al their spea-
kyng and whole course of life to the con
fession of his name? Wherein euery mã
must not so loke to his neighbour & fe-
low, that he will seme to do nothyng at
al without his example and testimonie.
And this curiositie is so much the more
to be eschued because we are prone to
this vice of our own nature. Peter whē
he had heard of Christ that he should be
led in his old age whether he would not
he enquired what shuld become of John
his felow & cõpanion. There is none of
vs, which to auoide perill and daunger,
would not gladly make answere in that
wise, because when we shoulde suffer a-
ny thing, by and by this cometh into
our minde, what is the cause wherefore
I shoulde suffer more then others. But
Jesus Christ doth coũsel & monish other

wise

wise vs al in comon, and euerie man pri uatly, to be prepared and readie, that as he calleth one or other, so euerie mā com forth in his ordre. And I haue shewed this before, that we shalbe vnarmed and vnprepared to take and suffer martyrdō onelesse we be fēsed and armed with the promises of god. Now remaineth to de-clare plentifully such promises, not that we wil sett forth euerie one exactli but to shewe the chefe and most excellent thing, wich god wold haue vs to hope for, to comforte vs in our calamities.

And there be thre such thinges, the first that seing al the times both of our lyfe and death do consist in his hād, he wil so defend vs by his power, ý not one heare of our head shal fall but after hys wyll. Wherfore al faithfull men ought thus to be perswaded, in whose handes so euer they be tossed, that god in no wise will lay a syde that gouernaunce & cu-stodie, which he hath taken vpon him for them with so great care. If this perswa sion of gods fatherly care and prouidēce did rest and cleaue depe in our hartes we shuld be deliuered out of hand, of ý grea test part of these doubtes & difficulties,

which do now trouble & hinder our duty We behold now ỹ bitternesse of the tyraunts, & vnbridled crueltie, brawling piuishly in al sharpnes of punismẽts. And here by we iudge that god hath no more care, nor regard to defend and kepe vsin sauetie. And therfore we be so stirred & prouoked, by our own reasons to looke and prouide, for our selues, as though ỹ whole hope of gods helpe and succour were clean taken awaie. But on the other part, the so great prouidence of god as he hath shewed vnto vs, ought to be vn to vs like a stronge fenced castle, which can be ouercome with no power. Let vs therefore learn and hold fast, thys short sentence, that our bodies are in his hand & power, who also did creat them. And this is the cause, wherfore god hath deliuered hys, after a merueilouse sorte, and contrarie the opinyon and hope of all men, as Sydrach, Misach, and Abdenago, forth of the burning ouen, Daniel out of the lions denne, peter out of Herods prison, where in he was short & watched most diligẽtly fast bound in chaines. By these examples he wold declare vnto vs, ỹ he could kaye our enemies as

it

it were with a certaine bridle, and that he had that power that when he wold, he could preserue and as it were pluk vs out of the mouth of death it self. Not ỹ he doeth alwaies thus deliuer his from such perils, but of right hauing the autoritie to apoint our life & death, he will haue vs persuaded, that we are so continued and kept vnder his custodye and tuition, that what so euer the tyraunts do inuét, or with what furie so euer thei set vpon vs, yet it is only in his hand to apoint lyfe or death: and therefore thys mater oght onely to be refferred to hys wil. But yf he suffer ỹ teraunts to kyl vs, yet our life is vnto him deare & much more sett by of hym then it is worthie. The which he did plainly declare to be so when he pronoũced by the mouth Dauid, that the death of his saints was honourable and precious in his sight. And also whẽ he say by esay, that the earth it self shuld shew forth the bloud that was shedde which semeth al to geher hidden. Now then let the enemies of ỹ gospel be as boũtiful & prodigal in shedding ỹ martyrs bloud, as thei wil yet this must be, ỹ thei shal make a reckening & horrible

horrible accompt of the effusion of that deare and precious blood, yea euen to the vttermost droppe. But nowe, in thys time thei do scornefully and proudly laugh, when thei burne the faithfull men, and after they haue dipt & washed them selues in their blood, they become so dronken, that they care nothing at al what murthers thei do. But if we wyll haue this stay and moderation of mind, that we can patiently abide, god wil at the last declare, that it was not without a cause that he so greatly esteemed our life, and had it in so great honour. In ỹ meane while, let vs not take it to grief, yf it be now bestowed to confirme & garnish the gospel, which excelleth heauen and earth in worthines. And that we may be more surely persuaded that god wil neuer leaue vs as abiectes in ỹ handes of the enemies, let vs not forget that same saying of Iesus Christ, wherein he saieth, that it is he himself whō men do persecute in his membres. God had said before by Zachary, who so toucheth you toucheth the sight of mine eie. This is much more expressed, if we suffer for the gospell sake, it is euen as the

sonne

ſonne of him ſelfe were and ſuffered in that affliction. Therefore let vs thinke ſo that Ieſus Chriſt muſt forget himſelf if he ſhould haue no care and thought of vs at the time when we be in priſon and danger of life for his cauſe and glory: & let vs alſo know ý God wyl take al the contumelies and iniuries, as done againſt his owne ſonne. Let vs come to the ſeconde place of conſolation, which is one of the greateſt among gods promiſes: that god wyll ſo hold vs vp wyth the vertue of his ſpirit in theſe afflictions, that our enemies whatſoeuer they do, nor Satan their chiefe captaine ſhal in any thyng go awaye with the ouerhand. And truly we do ſee howe in that neceſſitie, he doth ſhew the ſuccour and helpes of his grace. For the inuincible ſtoutnes and conſtancie of minde which is ſene in the true martyrs, is a notable token of that ſame moſt mighty power which god vſeth in his ſaincts. There be two things in perſecutions greuous tedioule & intolrable to the fleſh whereof the one conſiſteth in the checkes and rebuks of men, the other in the payne & torment of the body. In both theſe kinds

of

of temtations god doth promise so his assistaunce that we shal easely ouercom al the infamie & violence of the grefes and payn. And truly what he promiseth he doth performe in dede with most manifest and assured helpe. Let vs then take this bucklere to defend vs against al feare, and let vs not measure the power of gods spirit so slenderely, that we shuld not thinke and beleue, that he wil easely ouercome all the iniuries, bitternes, and contumelies of men. And of his diuine and inuincible operation, emong all other we haue a notable example in this our age. A certaine ponge man, who liued godlylye here with vs in this cytie, when he was taken at Doznick was cõdemned with this sentence, that yf he wold denye the cõfessiõ of his faith he shuld be but beheaded, but yf he perseuered in his purpased opinion, he shuld be burned. When he was asked whether he wold do, he answered plainly, he who will geue me thys grace to dye patiently for his name, wil also work by ẏ selfe same grace, ẏ I may abide broyling and burnig. We oght to take thys sentence not as pronoũced of a mortall man

mā, but of ẏ holy goſt, ẏ we ſhold thinke ẏ god cā ſo wel cōfirme, & make vs ouer com al payns & tozmēts, as to moue vs to take any other kinde of meker death in good part. Yea we ſee & often times, what cōſtācy he geueth to euel & wicked men, who ſuffer foz their euel dedes and wickednes. I do not ſpeake of ſuch as be obſtinat & hardned in their wickednes, which haue no repētāce, but of thē which do perceaue cōſolatiō by ẏ grace of Ieſus Chriſt, & ſo do take & ſuffer quietly & ẃ good wil moſt greuous & ſharpe pain as we ſee a notable example in ẏ theefe who turned at ẏ death of our lozd Ieſus chriſt. Wil god who aſſiſteth ẃ ſo great powez wicked men that ſuffer cōdingly foz their euell actes, forſake them who defēd his cauſe, & wil he not rather geue thē inuincible powez? The third place of promiſes, which god promiſeth to his martyres, is ẏ fruit which thei oght to loke foz of their ſufferig & of death it ſelf ẏ nede ſo requier. But this fruit is, ẏ af ter they haue ſet forth & honoured gods name, & edified his church ẃ their teſti monie, they may be gathered togethez in immoztall glory with the lozd Ieſus.

But

But because we haue spoken largely inough before of this reward of eternal glory, it is now sufficient, to renue the memorie of those things that alreadye spoken. Wherfore let the faithful learn to reare vp their head to the crowne of immortall glory, whereunto god doeth call them, let them not take the losse of this life grieuously, cõsidering the greatnes, and worthines of the reward. And that thei may be sure and perfectly persuaded of this so great a good thing, as can not be expressed with any speache, nor in thought be comprehended, nor w any honour inough esteemed, let them haue continually before their eyes this like and conformable reason with our Lord Iesus Christ that in death it selfe they beholde life, as he by ignominie of the crosse & infamie came to glorious resurrection, wherin all our felicitie, triumph and ioy consisteth.

Amen.

The thirde Sermon

VVHEREIN THE FAITHFVL are admoniſhed how greatly thei oght to eſteme it to liue in the churche of god, where they may purely and with liber tie worſhip him, taken forth of this ſentence of the.

Pſalm.27.

One thing haue I demanded of the lorde that wyll I require, that I may dwel in the houſe of the lord al the dayes of my life, that I maye ſee the beautie of the Lorde. &c.

ALthough amonges men, there be ſoche a varietie & defference of myndes and deſyres, that it is a woꝛld to ſe them, yet do all conſent and agre in this one poynte moſte plainly, that ẅ hole harte & mynde thei are occupied in the woꝛlde Euery one I graunt, wyll haue ſome what apart, wherin he doth ſet his hole felicitie, and wherunto he wyll applye and therevpon beſtowe all his care and ſtudy and the whole trade of hys lyfe. But this vanitie beareth rule general-

ly in al, that thei seke their felicitie and principal cõmoditie, none other where, but in this present life subiect to corrup tion. The which thing declareth moste euidently that men whiche haue caste downe their myndes, hope and iudgemen, from the dignitie and excellencye of their nature, are so degenerat and growen out of kinde, that thei seeme vt terly to be brute beastes. For we were created to another end farre contrarye, that whiles we remain in this worlde, we should with our whole minde & care contende towardes the heauenly kingdome of God. And this is the very cause wherefore this present lyfe is named a certain pilgrimage course or trauaile.

Wherefore who soeuer will not wittingly and willingly depriue himself of the eternall inheritance of the kingdom of god, he must nedes begin his course and iorney at this principle to wit, that he oght to cut of al the foolishe & light desires wherby he may be reteined & withholden in the worlde: so that his chiefe care & desier always be to draw nere vnto God, and that he haue none impediment, but that in minde & desier at the

least

leaſt he haſt thither. In minde I ſay and deſier at the leaſt, becauſe it were greatly to be deſired and wiſhed, that all earthly affections, which do withdrawe vs from God, ſhoulde be vtterly plucked vp & rooted forth of our mindes that we might ſpedily paſſe ouer ẏ race and ſpace of this worlde which we haue to runne thorow, and to atteyne to that place whither our iorney lieth. But becauſe we are ſo far vnable to haue ſuch a mynde as is pure and voyde from all euel affections: this remaineth that we conquer and ouercome all the impedimentes that hynder vs, that what faut or ſtoppe ſo euer be in vs, we purſue our courſe with that minde and deſire, that in our greateſt infirmities, we alwayes preferre the heauenly life to al worldly thinges. But nowe let vs conſider by what wayes and meanes we may learn this. It neither lieth in mans wit nor authoritie, to inuent or appoint them: but thoſe wayes are to be troden and holden, which god hath ordeined and appointed vnto vs whereof the chiefe and moſt ſure are here named of Dauid, that is to ſay, the order and policie and ſtate

of a churche so gouerned, that we maye be taught therein and instructed in the worde of god, that we may worshyp him with common consent, & praye vnto him and praise him with one voyce, & haue the right vse of his sacramentes as the aydes and stayes of his whole worshyp and religion. For these are the rules wherein we must exercise our self, that we may be confirmed in faith, in ỹ feare of god, in holines, finally in contempte of the worlde and loue of the heauenly life. And to this purpose and none other perteineth Dauids testimonie and praier, that emonges many thinges which he was moued to wishe and desire in his banishment this was the chiefe & principal that he might dwel in the temple of god. For vnder this name of the temple he doth comprehend that fredome & libertie, whereby he may both worshyp god purely & godly w̃ the faithfull, and geue the confession of his faith, prayse god and make his praiers, and to be partaker aswel of al these so great comforts and ioyes, as also of the sacraments which were in that temple rightly and lawfully institute. For at that time in

dede

dede God had chosen a certaine place, in the which he commanded to offer sacrifice vnto him, and to shew him all reuerence and honour: whereby thei might profesſe and testifie that he was their only god in whom thei put their trust, by whose lawe they should be instructed and finally shuld ther haue al the tokēs of hys presence. And doubtles he hymself vttereth most plainlye, what it is that he chiefly regardeth in this requeſt when he desireth to dwell in the temple of god, seyng he doth ioygne this therevnto, that he doth require this for that cause that he may behold the beauty of the Lorde. Wherein he declareth that the temple of it selfe was nothyng, neither that he had fastened his eyes vpon it alone, but that he rather had his hart and hys minde bent vpon that vse and worshyp whereunto it was consecrate and appointed.

If we sholde suppose that he regarded or desyred nothing saue the buildyng made of woode & stone we sholde iudge far a myſſe and iniuriously of this most godly and wyse man: for this colde not be geuen hym as a commendation of

vertue but a wicked superstition. We must therfore rather iudge and beleue of such a man, that by the declaration of suche a feruent desyre he hath testified, how honorable he esteamed ẏ outward order and regiment wherby the faithful are gouerned in the churche. And to vtter in fewe wordes what I iudge hereof he signifieth and declareth that it is a singular benefite and suche a special prerogatyue as can not for ẏ great dignitie therof sufficiently be pryced to remaine and lyue in the churche, that he may be partaker of all those thigs wherby God doth vouchsafe to allure and to ioyngne his children vnto hym. And let vs note diligently his dignitie and authorite ẏ speaketh thus. For he was not one of the rude multitude a man wout knowledge and experience, but the moste excellent prophete that euer was bothe in vertue and knowledge and inspiration of the holy ghoste.

He doth not here speake what is profitable or comfortable for the multitude but in this peticiõ hauing only regarde of his own profite and welthe, he dothe witnes moste planly, that he neithere wisheth

wisheth nor desyreth any thinge more earnestly, then to be in that company & assimbly of the people of god, wherin he may declare his faithe, and may cõfirme and edefye himselfe, by the holy sacraments and the holsome doctryne there preached. Nether gyueth, he this testimony in this place only but also in many other he declareth his moste feruent desyre to the same as in the former psal. he saith, O lord I loue the habitacion of thy house, and the place wherin thy glory hath his residens. Again psalme. xlii. lyke as the Hyndebrayeth for the water brokes so my soul panteth after god my soull is a thyrst for God euen, for the lyuing God saing, whan shall I come and appeare, before god? It had bene enogh to haue sayd these wordes but his vehement affectiõ dothcary him higher. For emmediatly he addeth that he was fed with teares in steade of breade al that time that he was absent & colde not come to the temple of god. And he forthermore adioyned that his hearte is powred forth lyke water, within hym selfe, for the remembrance of that tyme whan he come to the, temple with the

multitude of the faithfull to prayse God Thē after so many & so greate mornigs and wailings, and desyres most lamēta bly oppressed, he fyndeth no better com-forthe then in that expectacion and hope which he conceiueth of god, that he wyll restore agayne vnto hym the benefyte & comforth whiche he had loste. My soule saith he why arte thou so vered so vnqui et and troubled within me: put thy trust in God for I wyll yet giue hym thankes for the comforthe of his countenaunce. And in the. lxxxiiii. psalme he declareth an especiall desyre of goinge to ỳ taber-nacle and visitinge, the courte of God, for after he had made an exclamation. O lorde of hoastes how amiable is thy tabernacle: he saith that his hearte and bodye dyd leape and dance for ỳ earnest desyre to enter into the courte of ỳ lord, and he giueth this reason: for thei are al Blessed that dwell in the house of God: because they do praise him, that is to say they acknowledge his benefites with a thankfull minde and with one comune consent and yelding a confession of their faith do glorifie hym.

Now whan Dauid suche a worthy man

which

which was so deaply grounded in al godlynes & religion who lyued in ỹ worlde lyke an Angell sente from heauen doth cõfesse hiselfe nothing notwithstanding to haue nede of suche aydes meanes and spurres as God hath appointed to hys people, what is to be supposed of vs I beseche you, who are so rude and carnall, and whose faithe is so weake whose religion is so colde and barren? Surely we oght thus to iudge and thinke of our selues, that althogh dauid for his perfectiõ colde haue wanted these inferiour aydes and helpes, yet vnto vs they are alwaies moste necessary, namely for that infirmitie wherwith we are oppressed continually. But wherof doubte we? Such as haue attained to greater perfection, & more worthy commendation of vertue, do better vnderstande how muche they yet wante then those which haue no vertue at all. Dauid was endued & adorned with Angelical vertues. The which excellency of vertues and perfectiõ in him maketh hym better to vnderstande and perceiue, how necessary, it was vnto hym, and how mete for the comforth of his conscience, and his saluation, to be

ſtyrrid vp and inflamed more and more to the loue and deſyre of a godly lyfe, by the preaching of ỹ word, by ſacraments. and other ſuche like exercyſes. But theſe great boaſters boyde of all vertues, but notable in all ſyns and vices which at this day deſpyce things ſo excellent, ſo neceſſary, ſo holſome, declare thereby moſte euidently that they haue not one droppe of Chriſten religion and true holynes. I do ſpeake of ſuch great clarkes and graue philoſophers, in corners and chambers which do lyue in the papiſtry not profeſſing any religion.

Suche do ſay, O it is a goodly matter and muche to the purpoſe, that no man can be a, Chriſtian onles he runne to Geneua, that he may there fyl his eares with the ſarmons & vſe ſuch ceremonies as in that citie are obſerued, can not we ourſelues euery one, alone bothe reade and praye? what must we all nedes go, to the churche to be taught, when euery one hath the ſcripture at home. To the which things I do thus anſwer. We do binde no man to departe from that place wherin he dwelleth and hath his certãe trade. But rather if my mã do liue pure

ly

ly and godly vnder ỹ same tiranny of the pope, and worshyp. God as he oghte, I will accompt him of far greatter pryce, then vs that haue this rest and lyberty. But heare I must demande. ii. questions first, whether suche do syn which feeling their infirmitie and weaknes do resorte to some Christian churche, that thei may fynde there that comforte and confirmation of conscience whiche Dauid sought for at Ierusalem in his time: Secondly, whether that all generally, euen suche as be reteined and oppressed by violence, ought not to sobbe & to syghe to mourne and to lament, when they se themselues destitute of those meanes, and far of from those waies whiche might, guyde them and bringe them vnto God. The brute beastes which wante all reason, do crye for fode whan hounger, assaileth. And shall they whiche professe themselues to be the sons of God haue no care nor consideration of that thing, wherin onli the most holsome fode of faithe and the most stable comforth therof is conteined: Or can thei not be thus content, thus proudly themselfe to treade vnder fote the graces of God so excellent and precious on

les

les also they deryde them which flye into strange countryes to seeke suche comforthe by Godly zeale and do enioye the same with most pleasant, tranquillitie of the mynde and ioye of the spirit wher in their proude stomak and ỳ arrogancy wherby they are broght to this opinion to iudge sermons, sacraments and publyke prayers vnprofitable and vaine for them is so sure and cleare a testimony ỳ they oghte to be excõmunicate and caste forthe of the churche, that there nede none other witnes. For paull dothe not say that this order which the lorde hath appointed in his churche, doth only perteine to the rude and ignorant, but that it is, commune to all membres, of the churche without exception, of any. The lorde saithe he, hath ordeined teachers, Apostles and pastors to the restauratiõ of the saints, to the edification of the body of christ, vntill we all do come to the vnitie of faith, to a parfyte man, to the measure of a perfyte age in Christ. firste of all let vs, note that he saith, not that god had lefte his scripture for euery man to reade it alone, but that he hathe ordened suche a policy and ordre of the chur-

che

che, wherin certain men appoited shold teache others: by the which only office he vnderstandeth comprehendeth all other things which, depende of the same doctrine. Wherfore thoughe euery man may pryuately reade it, yet this ought to be no hinderance but that, they sholde heare it opēly. But who are they whom he calleth to this, publike doctrine and discipline? Bothe hyghe and lowe without any exception. What dothe he binde it to one day? No surely, but he commādeth to vse continually this order of publike and ecclesiastical discipline vnto the laste ende of our lyfe, euen to the day of deathe wherin beginneth our redemption. Suche therfore as disdaigne to be broght vnder this, discipline as vnto a certain order wherby they being gouerned by the commune order of the churche, maye growe forwarde in faithe and in all kinde of vertues, can cutte themselfe of from the communion and felosship of the chyldren of God by nothing so muche: Let them excuse the matter as fynely and craftely as they liste. For the sentence of paul is most euident, ý none is of Christs body neither can or ought to

be

be compted a membre thereof, onles he submit himselfe to this commune rule & order. Wherfore deare brethren, Let vs not so proudly lifte vp our harts: but rather derecte and cast, dowme our selues, and let vs, not tempte God with thys great temeritie, thinking ourselues able to flye without wings. But some man wyll obiecte: That dauid did speake of that time, whan the shadowes & figures were in their force. For God then gouerned his people like childzen with childlike discipline. As sante paull speaketh, and therfore those so feruent, desyres do not belonge to vs at this present especially now, seing we are compared, vnto them, who beig passed their infancy and childhode are growne to a more stronge and stable age. Agaīst the which opiniō and reason thus I answer: that we haue as great necessitie as had the ancient fatheres, to be taught by sermones, to be confirmed by sacraments, to be exercised in commune prayers, and to make confession of our faith. And to this purpose pertaine so manye promises, especially those ỹ Esay writeth: by whom god pronounceth that his churche shall haue infinite

finite childzen, whome it shall, not only conceiue and beare but, also norishe and bring vp. The whiche, thinge can by no means be denied but that, it perteineth vnto the kingdome of Jesus Christ, and to this oure, time especially. Now God dothe planely and euidently send home her childzen into, the bosome and lappe of the churche, their mother and nource. And wherfore dothe he so, but that an order & rule myght be kept which he hath appointed to gather, and kepe together his flockes in the churche. The which thing also is expressed, lyuely by a very apte and godly similitude which the same prophet vseth where he saith in the. liii. chapter that the Christians shall be like dooues which come to gether by flights into their dooue cotes. And what is that dooue cote I pray you, and commõe cote of comforthe for all the faithfull but the place wherin the worde of God is preached, the sacraments are, ministred and the name of God is called vpon and praised: And surely those which thinke thẽselfe so stable and stronge, that thei haue no nede of this order and gouernance do not yet wel vnderstande their owne state

and

and condition. For why hath God ordined and appointed vs the sacramēts but that whiles we are closed about and clothed with these bodies, we are ouerdull to perceiue spirituall things, onles we be holpen vp with such corporall things and sygnes which may be knowē by our syghts and senses. The angels haue the veretie and truth of the sacraments, the which is to them sufficient: but our rudenes and ignorance requireth that God submitt hymselfe much more vnto vs, & applyehimselfe to the, weaknes of oure capacitie. But these fantasticall Christians which are led with their false opinions and vaine, imaginations of their proude hearte, must spoyle, themselues of their bodies and transforme themselues into angels and then truly thei shal not nede, these small aydes, and helpes whiche they now so, smally do regarde. Notwithstandinge they whiche, are depriued of the vse and libertie of the sacramentes and of the comforthe of callyng vpon his name and can not feall theire misery to mourne, for the same doe far passe all brute beastes in, dulnes insensible.

Moreouer

Moreouer this I do affirme that if. Dauid had a iuste & necessarie cause to make this exclamation, O lorde, how amiable is thy temple. Blessed are thei that dwel in thy house. My soule is, kendled with moste feruent, desire to enter, into the courtes of the lord: then haue we, this day a far greater, more iuste and necessary cause, that we shoulde be enflamed with care loue and desyre, of the churche of God. For what were those godly and comfortable things of the temple wherof Dauid had suche necessitie, that being absent and depryued of them, he dyd accompte his lyfe altogether bitter and vnpleasant: They were in effecte and substance the same that, we haue this day. How be it we do knowe that they were but darke shadowes wherby god did not so declare and set forthe his grace, as he hath at this present powred it oute and made it to shine before our eies. For god hathe opened and vttered himselfe vnto vs in the hole order of his church so mercifully and so familiarly, that the verye heauens seameth after a sorte to be opened vnto vs. Neither do the sacraments signifye Iesus Christe afar, of vnto vs

lyke as vnder the lawe: but they paynte hym before our eies. Wherfore we muste nedes be to muche vnthankfull excepte we do preferre these so great and so excellent benefytes, which God bestoweth vpõ vs, to that comforth and Joye which was offered vnto dauid in the temple of zion. We are not now, in the vtter courtes as Dauid speaketh, neither is there ani veal Drawne ani more to hold vs backe from the santuary wherfore I wyll affirme plainely that we smally regarde and do not rightly know, ỹ greatnes of so liberall benefites, when oure desyers are not equall at the least to the godly zele of dauid And this do I speake to teach the matter simply and plainely: as for erhortation it shall folow afterward in due place. Now then let vs cõsider what was his so great zele & desier ỹ therunto we may apply & frame our life as vnto a certain form, and rule wherby we shulde lead our lyfe. One thing saith he, haue I required of the lorde, where speaking of one certaine thing he dothe signifie that he was so desirous and carefull thereof that he contemned all other and despised them as thogh he had vtterly

terly forgotten them.

And had Dauid all other things to be desyred so at wyll, that he wanted nothing but this one thing which he so earnestly required: May surely he was banished his contrey and fled from place to place as an exile. And in the same exile and banyshement he wanted hys fathers house, and the moste swete company of his frendes & familiars, he was spoyled of all hys goodes, depryued of moste hyghe honors and dignities which he had in his contrey, hys wyfe was taken from him. Finally he seamed in ỹ exile to be a mã spoiled of al good things and commodities and vtterly deformed and defaced with all calmities and myseries. yet for all this of so many so great and moste comfortable things which he then wanted, the wante of none was so greuous and painfull vnto hym, as that he might not go and haue the exercise in the temple, emongs others, lyke as he concludeth the same thing in ỹ contrary affection of gladnes, whan he had, all things at, pleasure, where he gyueth thankes vnto God for all the benefytes which he had aboundantly bestowed vp

on hym & after he had spoken of meate drinke and rest and other corporall commodities in ꝯ ende of the psalme he thus concludeth his prayer & thankesgeuing: that he wyll dwell, all the tyme of hys lyfe in the temple and house of God. By the which desyre and earnest purpose he testifieth ꝯ in all his welthe, pleasures and quietnes, he cared for nothing more nor compted any thing more pleasant or more precious, then that kinde of lyfe & conuersatiō, wherin he was like a shepe in the flocke of the faithfull and ther fed moste sweatly, that so he might be led to the chiefe felicitie. Wherfore let vs consider diligently, that Dauid in all hys changes both in aduersitie & prosperitie reteined that mynde and desyre, that he might vse that libertie continually which God had geuen to the children of Israel: which can be compted no small vertue. For we see very many, who when they are in danger and distresse in affliction and misery do remember God gladly: but so soone as they are delyuered & haue eskaped all dangers, when thei are once as they wolde be, then cast they all memory and remembrance of God forth

of

of their mynds, yea and which is moste shamfull, they rage and fynge vp their heeles aganst God, lyke horsse that are fed and kepte ouer proudly. And others do beare suche aduersitie so heauily and greauously and are so angry & grudging aganst God that they are moste greauously offendid if there be any thing but spoken of God. But Dauid had a far other mynde towards God alwayes.

Was he not so, afflicted and oppressed with calamities & miseries passing nomber and measure, that he seemed moste miserable of all men in the worlde? Yet was the grief of his minde so farre from woundyng and oppressing him, that he sholde be trobled or grieued at the mention of God, that cõtrarywise that same mention that he maketh of his most greuous sorowes is a most swete comforth vnto him, euen then when he is not able to thinke any thinge of, God but with this complante, that he is banished from the temple and depryued of ỹ sacramentes and other exercises of the faithe: neuertheles the consideration and lamentacion for those, discommodities was most pleasant vnto him of al other thigs

Now of the other side whan ỳ state was changed & he was restored to al honor & prosperitie, was he therby chãged? Dyd he not so ouercom his enemies ỳ he enioied ỳ kingdom wel & peaceably drad of all men? Had he not alss that aboundance of all thynges suche plenty and libertie that he might haue geuen hymselfe to enioye all pleasures? Yet dothe he styll keape that constant minde and purpose, that he alwaes esteameth and iudgeth it to be hys onely felicitie, that he hath accesse and entrye into the temple of god that he may be partaker of the order appointed in the church. Therefore doe we see that he professeth boldly and Godly, that he hath not in vaine required of the lorde this one thinge so ofte and earnestly. For this was so deare vnto hym and so muche desyred, ỳ he colde be wel content to giue al his other cõmodities honors & Joyes for the same.

Now let vsconsidre whiche of vs hathe the desyre and iudgment that dauid thẽ had. Wyl they think you (who set their hole felicitie in those goodes which they now enioie) prefere this libertie to call vpon the name of God purely, to heare his

his worde, to vse his sacramentes, before their accustomed commodities and pleasures? Nay verely, they are altogether so broght a sleape with the feading of their panshe and fatte bely, & dreame so muche of their delites and pleasures, that they care for nothing but to pampre their carkes and to lyue delicately. And to speake the matter at aword such is the Judgement and desyre of the hole worlde, ý it had rather to haue a troghe farced and fylled with meate, lyke a fylthy swyne all gyuen to the bely, & more they set by it then by the holy temple of God. So soone as any talke or rumor is rayfed of those warres, and tumultes which are begonne al ready and are like mo to folow more greauous, euery man dothe feare the spoyle of hys goodes and other discommodities truobles and dangers which do enseue ý warres. But to lose ý preaching of ý doctrine of saluatiõ to want ý pure administratiõ of ý sacraments and other helpes and exercises of religiõ wherwith, we are ioyned vn to God no man maketh mencion, neyther dothe so greate an euell and perylous Danger, any-whytte moue, vs.

Neither do we see them that are vtterly destitute and depryued of these so many and so greate treasures and comforthes greatly care for them: Onles ther rents and reuenewes be able, to keape them thorow out the hole yeare and mantaine thē in that state of lyfe, pompe & vanitie wherunto ther ambition moueth them: if the wayes and meanes of keping their trade and encreasing their substance doe faile, if they lose their honour and estimation emongs men.

They are so, troubled and vexed that they thinke themselues vtterly vndone wheras in the mean season they vtterly defye and set at noghte the peculiar and true foode the ordinary and vsual meate of the sons of God for ỹ which thei shold be moste hungry & carefull yet the lorde threatning by his prophete ỹ he wolde send a famine, not of bread & water but of the worde of God dothe declare plainly ỹ no greatter euell can come vnto mā wherfore deare brethen let vs take head with all care, studye and diligence, leste we by the snares of Sathan and the enticement of the world become so brutish that we lothe and despise this so great

goodnes

goodnes, so necessary to saluation: but ỳ we do compte it ỳ moste deare & precious thinge, of all ỳ can be bestowed vpon vs in this lyfe. This is it I meane that we shuld remane continually in Gods folde vnder ỳ rule, discipline & ozder ỳ whiche he hath appointed emongs his people. The which thig is moze planli declared & set forth by ỳ which dauid adioyneth, ỳ he wyll require again ỳ thig which he be foze had asked: wherby he signifieth ỳ he was not enflamed w̄ any sodaine passiō which shortly after was feble & colde, to haue this care of religion, but ỳ he was then constant & wold so remane in searching foz this principall matter. We do see some whiche are moued with suche a feruent zele & sodane motion, that the nexte day after they be so touched, they seame ready to forsake, all ỳ euer they haue. But that constancy wherof dauid speaketh is a certane rare & speciall vertue. In so much ỳ the most part of thē in whose mindes any zele of religion hath bene kendled, wheras thei oght to cherishe that fire ỳ ther zele and loue might encreace thei do wilingly ertinguishe ỳ same. But as concernig dauid, we haue

the

the like testimony in that psalme which I before alledged. For where it, might haue bene said vnto him, that beig banished and dryuen from Jury, he might go heare or there, to some othere place, he maketh an exclamation: Thine alters o lord of hostes, my God and my kinge, as thoghe he should say. That thoghe he had at commandement and possessed all the palaces of the world, yet colde he fynde no place, pleasant nor acceptable vnto him, whiles that he had no accesse to the temple of God, he doth also complaine ỹ sparrowes & swallowes doth finde them forthe places to buylde ther nests there: but his cõdition was much worse. why so I pray you? Was it because he had ne ther kitchin nor chamber? Not so: But because he foũde no place mete nor pleasant, for hym to lead his life therin whã he was secluded from the altars of God. And in this banishment no place colde be so pleasant, but he wold compte it bitter to dwell therin. Now this is moste certane ỹ if this doctrine were well perswaded vnto our hearts we shold not be so much hindred, or rather so w̃ drawne frõ ỹ exercise & practise of those meanes

which

which god hath geuen vs to go forward in ẏ wai which leadeth to euerlastig life But wil ye haue ẏ veri cause therof? the ambitious desier of honor wͤholdeth som in executīg their offices & mainteining their estates, & entiseth others to seke & to couet the like dignities & promotiōs, couetousnes enrageth others wͤ a gredy desier of gain & carieth thē backward, an other sort mindeth nothīg els but their delites & pleasurs & their vain & dissolut wantō life. Yea al euery one do so wallow ī their lusts & carnall cōcupiscēce, ẏ non at al thus crieth: thine altars o lord wher ar thine altars o my god & mi kīg? No certenly: ẏ vanity of this world bea reth such rule amōgs thē ẏ thei cā by no meanes suffer ẏ obedience of god. This word also is of great importāce, where Dauid sayth ẏ he hath ernestly required of god ẏ thīg wherof he speaketh. It is a veri smalmatter to giue such tokēs of ho lines & religiō befor mē ẏ thei may seme to be set on fier wͤ singular zeale & loue therof: but thē may a mā say assuredly ẏ he cōeth vnfanedly to be cōuersāt amōg ẏ lords flock whē he is moued wͤ this er nest desier of holines althogh he haue no ne other witnes of his mīd but god alon

for when we muste come to this iudge, then all hipocrisie & fained shew of holines must be put away: and the trueth & purenes of the heart wil appear. Minde we then to folowe the notable example of Dauid: Let euery man entre into his own conscience and direct his praier vnto god and say, O Lorde thou knowest that I do esteme the societie of thy churche more then al the goods of the world hereof also are we in this place to be admonished, lest in sorowing, mourning, or complaining, we byte the bridle and grudge at our state: but direct our desires vnto him, and powre forth our complaints as it were into his bosome, which only can remedie our griefe and miseries. And this must we knowe assuredly that this horrible corruption and confusion of religion which we see at this day in that the whole worshyp of god is corrupted, the doctrine of the worde is adulterat, depraued and altered, al the sacramentes are contaminate defiled and peruerted, is the greuous & sore punishement of sins proceedyng from gods most iust iudgement. To whom then shal we flie for the redresse & amendmēt of these

so

so great euils, that we may obteyne the pure doctrine of the sacraments & cal vp on the name of god w̄ libertie & make cō fession our faith, but vnto him which doeth chastise vs w̄ this so miserable want and losse of so great treasures. Howbeit yet this greuous bitternes of pain & punishment ought not so to alienat & turne vs frō god, that we shuld not come vnto him in whō all succour & mercy is only to be foūd. Much lesse then may we kick against the pricke, grudgyng & disdeyning w̄ our selues to seke the remedy at his holsom hād who hath laide this grenous and dangerous plague vpō vs. Dauid in dede knew right wel ẏ he was banished from Iury not w̄out gods prouidēce: yet is he not thereby staied nor letted to come vnto god & to make his complaints vnto him: not because his tentation was easie & light, for he semed vtterly to be cast of frō god if we only cōsider ẏ miserable state of this present life. But his faith which he had in ẏ promise made vnto him causeth him to surmont al difficulties, holdeth him vp & briget̄h him into ẏ cōfidence, ẏ he praieth god to giue him ẏ fruitiō of ẏ thing cōtinually

which

which he had taken frō him but for a cer taine space. Heare me thinke I haue suf-ficently applyed this doctrine vnto vs & to the state & condition of our times, but that ỹ wits of certen men ar so dul that nothing cā enter into their harts & min des, vnles ỹ matter proposed as ỹ meate of most holsom doctrine, be minced & che ued, & made most small that so it may be offred to ỹ stomake & receiued. Although to speake ỹ matter plainly, it is not the sklendernes of the capacity or ỹ obscure nes of ỹ doctrine whichhindereth ỹ vnder stādig of these matters so much as their own wicked wils wherin thei wrap thē selues, seking al shiftes that thei can by their subteltie finde out to obscure that thing which is of it selfe cleare and evi-dent. But in this resistance yet finde we this cōmoditie that we are cōpelled ther by to declare more plainely & diligently howe this doctrine which we haue pro-nounced, doth also pertein vnto our age I do grant in dede that now there is no more material tēple vnto the which we must go to offer our sacrifice, but ỹ we are now ỹ spiritual tēples & that we mai in al places lift vp our hands to the hea-

uen

uen: notwithstãding the order & maner of calling vpon god is alwaies one. Neither may that inuocation be cõpted amongs the figures of of the olde testament: but iudged and estemed as a most certain rule that our lord Iesus hath geuen vs to obserue vnto the ende. Wherfore though the temple of Sion and the maner of the sacrifices then institute & religiously obserued maketh some difference & diuersitie betwirte vs & Dauid: yet surely in this point we are like vnto him, ẏ we cal vpon god & pray vnto him publikely & with one consent & that we come into one cõmon place to declare ẏ confession of our faith. We are not now as children to be kept vnder ẏ skooling of Moses law: yet are we mẽ & shalbe so lõg as god permitteth vs in this world. Wherefore thogh ẏ figures & shadowes which had their force in ẏ time of dauid do now nothig pertein vnto vs yet haue we great necessity to be stirred vp & drawen to ẏ seruice of god both by the preachig of ẏ gospel & ẏ administratiõ & partipaciõ of ẏ sacramẽts. Now if any will striue against this sentence & order very experiẽce mai be broght to cõuince him.

For

For thei that haue most of al profited in religiō do most euidently declare in the course of their whole life the necessity of this godly helpe to be most mete & profitable to relieue their infirmitie. We take not in hand here to dispute whether god can gouerne and leade his people wout any inferiour aides or meanes, but to declare howe his will is to gouerne and guide vs & to reteyne vs in his true worshyp and seruice. For this is certain that god of his great loue & mercie seing our infirmitie and weakenes, hath geuen vs as it were certain aydes & stayes wherby we being weake and feable might be stayed. What folye I pray you, and how great folishnes is this, when we feele our feete to faile, and our legges to bow vnder vs to contemne and despise these so great and necessarye helpes to prop & stay our feete, as though there were no profit at all of such thinges. Wherefore what difference soeuer is betwene vs & the Iewes, yet must we know that this doctrine which Dauid here setteth forth is comon for al. The name of the temple onely must be changed because ỹ we are no more boūd nor tied to one certē place

But

But as concerning the order & maner to worship God truly, which Dauid chiefly regarded, that perteineth as much vnto vs as to hym. Now proude men which haue a false opinion of themselfe wil not much regarde this exercise of religion & order by God appointed that the faythfull shoulde come to one place to heare the worde of God to make publike prayers, to vse and receiue the sacramentes. But we thogh there came no profit, only because it is the most holy institution of God himself, wolde yet rest therypon most wilingly, and wold giue him most hearty thankes ý it pleaseth him by such meanes to cherishe & sustaine our infirmitie how be it yet as we haue before declared we do feale ý fruite of religiõ which cometh vnto vs of this institution & ordinance of god to be most abundant and moste excellent. How so euer the matter is, where as S paul declareth ý this is thonly way which leadeth to the perfite & blessed lyfe that we do remaine in ý order of the church, which Christ ordeined when he apointed pastors: cursed be their pryde & arrogancie, which will flie in the ayre & w̃ their vaine speculations

clymbe vp to heauen setting at noght al doctrine and sermons and vse of the sacramẽts, as thogh thei were such vaine ceremonies, wherof small commoditie & profit colde be receiued. And heare deare brethrẽ I desyre you to considre & marke of what maner of mẽ I do now speake. For I do graunte vndouttedly that god dothe preserue his vnder the tyranny of Antichriste, and that miserable captiuitie, althoghe they do wante these aydes and helpes which we haue with greate libertie. The worde of God is not preached vnto them, neither haue they any place wherin it is lawfull to make profession of their faith, yea ẏ Sacraments are taken away from them. But because thei seperate thẽselues from the abhomination of Antichrist & do syghe & morne & compte it an heauy burthen that they want those thigs which they do compte most necessari to consolatiõ & comforth; god by the vertue of his spirite worketh in thẽ & supplieth their want. But there be others, which is ẏ greattest parte of those ẏ there do tary who thoghe thei be vtterly destitut of these most necessary & comfortable thigs yet are they veri well

pleased

pleased & being in extreme famine, they haue no lust at all to eate. Those are ỳ men ỳ feygne themselues great philosophers, & professe themselues hyghe clarkes, which thinke it enoghe to know all ỳ can be knowē if thei haue red ouer one leafe or twane. These men thinke wt thē selues ỳ they haue no nede of preaching & doctrine for as concerning ỳ lords supper they thinke it maketh no matter at al vnto thē thogh thei neuer come neare vnto it. And thei reiecte ỳ outwarde polity of ỳ churche to yong childzen as ouer base & vnworthi for thē. What I prai you may we iudge or say of this kinde of mē but ỳ they are vtterly blinde in minde & iudgment? Yet notwtstanding they cā accuse vs, because we exhorte them vnto whom God hath declared his will to vse those reasons & means which God hath prepared to encrease our faith & to confirme it & to manteine ỳ same vnto ỳ last day of our life. Why do thei so? but that they can not abyde to be admonished by vs and to be wakened as it were forthe of slepe, that they may haue some sauour and felyng of those euyls wherein they are. Let vs thus iudge & thinke of them

that they do not worshyp nor reuerence Idoles with the other papists, yet truly they can not denye but ẏ it is a miserable bondage and by all meanes to be abhorred and auoyded that they can not be suffred not onlye to call vpon the name of God and Jesus Christe with any publyke testimony of their confession neyther yet to mention or acknowlege the same by any meanes. The holye ghoste when he wolde wounde the consciences of the faithfull which were at Babilon most deply.he giueth them this sentence to grate vpon how can we syng ẏ prayses of ẏ lorde in a strange lande. I do graunte verely that the kingdom of God is now in euery place, & that there is now no difference betwixe Jury & other contreyes:yet do I thus plainly Judge and pronounce ẏ euery land & contrey out of ẏ which ẏ order of true religiõ & holines is absent, is worthy to be compted of vs strang & polluted. Then must this of necessitie be concluded ẏ thei which are no thig moued w̃ ani grief of mide or sorow of heart for this cause ẏ thei cã make no protestatiõ of their faith nether set forth & publishe ẏpraise of God by any meanes

are

are all together oppressed wͥ most grosse dulnes & daising madnes. Now ẏ childrē of god must take hede & be taught bi this admonition diligently to beware ẏ they do not cast themselues into ẏ same error & daising of heart. But as cōcerning thē which scornefully do bable & question if ther be none other way to heauē but by Geneua: wold to God thei had ẏ heart & care, ẏ in what place soeuer thei remain thei wold or colde haue some holy assem blies and cōgregations gathered in the name of Jesus Christ, & that thei wolde set vp in their own houses and their nei-bors the forme of suche a church as may be like thys of ours in some point. How be it lo their great & excellent wisdome, that in dispising and casting away these stayes of religion & saluation, they will be counted religious & to haue saluatiō. This is as muche, as if they sholde aske if they might saile into the hauen, dry-uing to the contrary side as far from the hauen as were possible: for so do they tempting god and declininge from the way of saluation enquyre if thei can not com to saluation. But let them make as bolde bragges & take vnto them as high

and stoute corage as they lyst, that so re-sting vpon their powre and pryde they may fall down headlong to destruction, so ỹ faithfull men take that they be not puffed vp so proudly with them, but that thei reteine themselfe in al modestie humilitie and reuerence. And if ther be ani of them that can by no meanes lyue in Christs church, yet let him do that thing which no man can let him, that is to say that he mourne day & night with dauid: Thine altars o lorde. There is none other thing that I desyre but thine altars o my God and my kinge. And the fere of this most holy loue and desire ought so enflame al good hearts, that thei shold not thinke it painfull to suffer ani thig that can come, no not to consume themselues wholy by this so great zele and desyre, neither that there sholde be any tyme so long differred which shold quenche or diminishe this feruent desyre, but rathere continally require this thing most carefully that they maye once be broght vnto Christes folde.

Moreouer euery man oght to consydre thys by hymselfe howe he maye moste speadily get himselfe to the standerd, so

soone

soone as our lord shal graunt any liberty to come therunto. Finally to make an end of this exhortatiō, now it remaieth that we do diligētly note ẏ which dauid adioygneth that is: That he will behold ẏ beawty of the lord & consider his temple. For it is not enoghe ẏ we shulde be exercised in ẏ outward order & discipline of ẏ church except we haue our eies bent and speciall regarde to this end that we maye know god himselfe euer more and more. There be two thinges which are heare required: ẏ one that we do occupy the time of ẏ preachings & publike prayers wᵭ all care & diligence: the other that we do vnderstand the cause of our assemblies & comming together inẏ churches. For many do come thither drawen wᵭ a certane folishe deuotion thinking ẏ thei haue done their hole deuty yᵗ they come forthe into ẏ place & shew thēselues once in ẏ temple let vs take heade therfore diligently deare brethren that we do not fal into any fault of negligence of ignoraunce or of folishnes.

For it is greatly to be feared lest the most part of thē that ar herewᵭ vs mai be cōdemned in ẏ one of these two vices: ẏ

either thei are negligēt to come to these assembles in ỳ church, or els they do not whaigh w̄ themselues nor well vnderstād wherfore thei do come thither. How many are they ỳ come to the sermones, which wold be most glad neuer to heare of any sermons. But I will not speake of thē which in the hole course of their life do shew thēselues manifest contemners of God. I do speake of ỳ contempte which is many who wolde neuer remēber to come to the sermon but that ỳ sonday doth monishe them & moue them to com thither and that for maner sake only as thoghe they wolde then make vp ỳ nomber of mani runig together to god. The bell may well ring daily & call thē together. But it is sufficient for suche if then at last they come forth in the ende of ỳ weke vnto ỳ church & company of ỳ cōgregation. Thei are called four times euery sōday, but thei come very notably, if thei once may be seene to haue beene there. For there be many of them also whych take to them thys lyberty that they wyll scarse come euery .xb. Daye. And surelye the moste parte prooueth thys prouerbe to be trewe that beyng nigh

nygh to the Churche they are verye farre from god. And some of them be of that sort which haue lefte their centrey that they might serue god, who yet in this part of gods seruice do shew thẽselues ouer negligent. What ought we thã to do? Seing god doeth so shew himselfe vnto vs let vs beholde his beauty: & not passe by the meanes whereby we may most clearely haue the fruition & cõtemplation of this his beautie. That is to say to ý we may be moued & as it were rauished w̃ the loue of him & as S. Paul saith that we be transformed & changed into his similitude & likenes. And to come to this point, we must consider more diligently & earnestly then we haue accustomed what god doth propoũd vnto vs in his church. For what is the cause I pray you, why we do take so smale profit of the sermons & sacramẽts, but that we giue no diligence to the things that are there spoken & done? We haue our eares beaten w̃ continual doctrine wher as our minds are voide & barren of good mocions & not touched w̃ any good affection. Moreouer also there be some that here neuer the whole sermon but here &

there a word or half a word rather with
out regard. Wherfore Dauid saieth not
without great cause, that he woulde go
to the temple of the lord to visit and re-
gard it, w̄ great care & diligence and the
whole study of his minde. And doubtles
the excellent treasures of ẏ great wise-
dome of god which are therein set forth
vnto vs, are most worthy to haue ẏ eies
of our minds wholy bent & set therupō.
But as I haue now touched god would
not haue vs to beholde these treasures
only to please our eies & so to depart w̄-
out any profit. Let vs therefore vnder-
stand, that ẏ doctrine of christ hath then
shewed in vs her force & fruit when our
mindes life & maners are so chaunged ẏ
we can worship god purely & serue him
w̄out corruption. And this is it that Da
uid saith. psalm. lxxxiiii. That thei whi-
ch dwell in ẏ house of ẏ lord shall prayse
him for euer. Wherfore thē do we assem
ble our selues ito one place: whi is ẏ gos
pel preached vnto vs: why do we vse bap
tisme & the lords supper but ẏ god shuld
be praised & magnified by vs w̄ all kind
of praises: the which praise standeth not
only in the lips, but continueth al ẏ life

long

long and floryſheth for euer. Therefore ſaith he in another place. I wil waſh my hands O lord in innocencie & then wyll I enter vnto thyne altare. Now do we ſee what is the true & lawfull vſe of all the order in the church, to wit, that we beyng diligently inſtructed therein may worſhyp God purely and as becometh hys ſeruaunts. In the olde time vnder the law thei that came to the temple to worſhip god, eſpecially the prieſtes whē thei ſhuld execute their office, they continually waſhed them ſelues. This ceremony in dede is paſſed awaye, but the truth that yet remaineth ought of vs alwayes to be mainteyned and practiſed. And becauſe we nowe do knowe all the wais & meanes, wherby we may atteyn to the moſt perfit & pure worſhip of god wherefore we muſt enter and holde the way of life more warely thē others. For the more furtherance ẏ we haue graunted vs by god, ſo much leſſe of excuſe ſhal be left onles we do appli ẏ ſame both vn to our vſe & profite & alſo to ẏ true worſhip of god. For if we do ſtumble by the waye it is not becauſe we doe not ſee a plain & troden way before our fete. And

yf

if we do stray forth of the way & wander without assuraunce, we can not blame god therfore as though he did not continually set vp the clear light of his word And if we do forget our dutie, this negligence & forgetfulnes cometh not herof, that we not admonished of god most diligently called to all Christian duetye: for god leaueth no meanes at all where in there may be any furtherance to religion, to holines, to salnacion. Therfore let vs fear ỹ rebuke which god vseth by ỹ mouth of his prophet Esai. I haue daily stretched forth myne armes vnto a stubburne & rebellious people. If thei which wander & go astray by the desert places of the papistrie and that horrible wilder nes, shal not escape iust punishment and vengeãce because thei haue not folowed the right waye, what maye we loke for which are broght vp & norished at home like children in the eyes of our heauenly father. Some hath leaft their most deare contrey and the place wherein thei wer borne & broght vp, that thei might come to some christen church. Other hath got ten a greater benefite & as it wer a speci al prerogatiue, that it pleaseth god to vi

site

sit thē in their own countrey as it were in their own nest. Nowe if thei that are borne here wil not acknowledge this so great fauour of god, & meanes of saluacion most to be desired and w̄ thankefull minds & mindful harts testifie ỳ same ỳ thei may wholly giue & consecrat thēselues vnto god ỳ cometh so nigh vnto thē can this ingratitude remaine vnpunished: Let them rather say thus: O Lord thou hast here builded thy temple & set vp thine altar amongs vs: grant we beseche thee for thine euerlasting goodnes and exceding mercy that grace vnto vs that we maye be purged in minde, life, and maners, that we do not polute thy holy gifts with the filthy spottes of our sinnes & so turne the excellent glorye of thy benefits into reproche & shame. And thei which do come from far countreyes must be ware, wise, and diligent, ỳ they do liue so godly & blameles as becometh men in ỳ house of god. Thei might haue liued in other places wildly & wantonly neither should thei forsake the papistrie for this end, that thei shuld leade a dissolute life not comely for the gospel in the church of god. And surely there be some

to

to whō it had ben much better that thei had broken their neckes when thei set ꝯ firſt fote forth of their dores, then that thei ſhuld entre into this churche to behaue them ſelues therin ſo ſhamefully & wickedly. Some linck themſelues with the ſcorners & mockers, and ſo confirme thē more & more in their malice. Other do liue moſt rietouſly in meate & drinke and al kinde of pleaſures. Some as enemies of all peace and concorde, couet no thing but diſcorde, debate and brallings And there be ſome families wherin the man & wife do braule & ſtriue like dogs and catts. And certein will ſeme yonge pꝛinces, encreaſing & amplifyng their ſtate without meaſure, geuen wholly to pompe, to coſtlynes, & to exceſſe of thys worlde. And others are ſo idle ſo deynty ſo delicate, that thei can not tell what it is to labor, and yet no liuing can ſatiſfie them. Finallye there be ſome ſklanderous backbiters which coulde fynde ſome faute euen with the verye angels: who ready to breſt with their manifolde vices, ſet all their holines only in thys, that thei requier a ſtrait accompte how their neighbors do liue, ſuppoſing that

God

God is muche in their debt because they are come to Geneua, as though it had not bene better for them, most filthyly to haue corrupted in their owne donge, then to geue suche offences in the churche of God.

Wherefore if the lyfe by passed haue bene ful of such vyces & synnes, now let euery man take care and diligence that he conuert and bestow all the residue of his tyme to a better, more sober and more honest kynde of lyfe.

And yf there be any so hardened in their vices that they can by no meanes be corrected nor amended, yet the chyldren of God muste confirme and arme them selues with thys doctrine, that they be not corrupted or infected wyth the noughtye and wicked life of others. Merelye we oughte alwayes to take it heauely and to lament, when we do see the Churche of G O D prophaned and defyled wyth so manye fylthy blottes and malicious wyckednesse: But seing that we muste heare lyue conuersaunt wyth the wycked as the Corne is mired wyth the Chaffe, let vs suffer thys confusion wyth all pacience and

quietnes

quietnes whiles that god shall take vs clean away frō the cōpany of ỹ wicked. For it is no doubt but that this churche (wherin we are) is like a touch stone appointed to trie many men & to make thē knowen. How so euer the matter be let vs now bende our selfes to this minde & purpose seing god by his wonderful and infinite mercy hath gathered vs home into his familie from that miserable wāderyng, that we bestow al our diligence vpon purenes of life innocency and holynes, abhorryng from all polution of the worlde which maye spot or blemishe the profession of an holy & christen lyfe, that after we haue ended the course of this life, the Lorde Jesus at that great and glorious day may acknowledge vs and accompte vs amonges that company that haue called vpon his name purely and truly without any vntruth or hypocrisie.

The fourth Sermon

VVHEREIN IT IS DECLARED with howe great paines and care the liberty to worshyp God purely in some christian church ought to be sought, taken forth of this sentence of the.27. Psalme.

My heart hath sayde of thee, seeke ye my face. Thy face wyll I seeke O Lorde.

LIke as men caste themselues into horrible confusion, when they louse the bridle to their concupiscence and lusts runnyng at ryot whyther they lust, euen so is it a rare & most high wisdom to search forth the commaundements of god and to embrace and folow them with the whole heart & diligence. Wherof we haue in this place an excellent exãple most worthy to be folowed. For Dauid was not fre nor voyde altogether of those perturbations of the minde whereby we are sore enticed and driuen the contrary way: but he doutles was moued with such tentations wher-

by hys spirite myghte wander and go astray from God.

Howe be it to fynde a remeady against al such occasions, wherby we fall from the feare of God and true holines, & to keape the sure waye, he doth only regarde that which God doth declare vnto hym, that doth he meditate and ponder in his mind. And to declare this precepte & admonition in few wordes, God doth styre al the faithful and exhorte them to seeke his face. Nowe Dauid witnesseth that he hath so aplied all his dilygence in obseruing and keaping this cõmandement, that there is a goodly harmony cõsent & agreement betwirt god that thus speaketh and commandeth: Seke ye my face, and him that answereth so my lord I wyll seeke thee. But heare muste we consider, wherfore God putteth this name face expressedly. For if he had no face but as it were a shewe and shadow of a face wherein he woulde shewe hymselfe vnto vs, he shoulde dysceaue vs, commanding vs, to seeke that whych colde not be founde nor perceaued in him. Yet am I not Ignorant that there be many whych wolde shewe the, sharpenes of

their

their wittes in this place, saiyng that this is no more then if it had bene simply spoken. Seke me. Notwithstanding those that haue bene diligently exercised in the holy scriptures shall easily perceaue that God woulde note forthe and declare a certain maner and order, which he alwaes vseth to shewe and offer himselfe vnto men most familiarly. And certainly to name the sanctuary and the arke of the couenante the face of God, is a kinde of speache so, vsuall and commune in the scripture, as any canbe.

And why so? Because GOD who in his Nature and Maiesty is Incomprehensible findeth certayne meanes meete for the Weaknes and rudenes of men whereby he may bringe them vnto hym.

The worlde in dede doth make to it selfe alwaes false and vayne Images counterfaiting the face of GOD corruptly and fondly.

For those that we inuent by oure wyttes are none other but false and deceauable visers whereby GOD is phantasyed or to speake more playnely What I doe Judge of that superstition

when men do faigne to themselues any forme or image, that they may haue god visible thei do nothing but make & wor-ship an Idole. But whē god by his good wyll and pleasure dothe repzesent hym-selfe vnto vs and giueth vs such tokues and sygnes wherby he may be knowen of vs, then receameth he as it were a certaine face wherin he may be kno-wen. Wherin he admonisheth and com-mandeth vs, ý euery one of vs shoulde turne our eyes to that countenance and that we shoulo behold it w̄ great heede, care and diligence. For this certanly is our felicitie wherw̄ we must once be sa-tiate and filled aboundantly, ý we may haue the fruition of the sight and face of God with al abundance of all Joyes as was said in the. lr. psalme. And because we can not clymbe to so hyghe a place without the aide and helpe as it were of ladders and stayzes, thys hys benefite must be set and accompted in the seconde place because it offereth those meanes wherby we may come to that pzincipall and chyefe Goodnes. Wherfoze let vs note that this sentence wher God com-mandeth vs to seke his face, hath suche

powez

power as thoghe it did open the gate vn to vs, wherby he wolde bring vs into eternall life. It was no great matter as may appeare in ỹ tyme of dauid to come to the temple, that men might se so many ceremonies as there were done and celebrate. But if we rightlye consider ỹ spirituall exempler and pattern whiche was shewed vnto Moses, we shall neyther iudge it strang nor without reason that God doth call it his face. For doutles seing christ was ther reueled, what other thing can we say then that God offered himselfe to be beholden and seene: Now let vs consider: Whether God do not order & set forth vnto vs some meanes wherby he may after a sorte be sene and felte of vs. It is verye true that he hath appeared in his son who is his liuely image and in whom onlye he wyll be perfitely knowen. Yet neuertheles saint Paul declareth that the gospell is a certaine glasse wherin al men must behold and consider hym. Thee Sacramentes haue the same power and nature: finally the hole order Institute in the churche by hym, dothe shewe the same sight vnto vs.

Therfore let the proud braggers of this worlde mocke this order & contemplacio of god asmuch as thei wil: yet seing that god dealeth so louingly and gently with vs, that he doeth submit him self by this meanes vnto vs, let not vs be ashamed to render thys honour to his word & sacraments, that we behold and se him in them as it were in the face. Not that we are reteined and holden in the elements of this world subiect to corruption lyke the papistes, who abuseth these signes superstitiously to ydolatrie, which God hath geuen vnto vs that we shoulde be brought by them vnto Jesus Christ. But if we wil hereafter haue the fruition ful ly & perfitely of that moste comfortable presence of god which is most to be desired, we muste euen by this humble and lowe way and maner come vnto hym.

Howbe it this that I saye is not so straitly to be vnderstande as though the faythfull dyd neuer approche or come neare vnto God saue then, when they come into the temple. For this opinion restynge and styckyng to any certayne place were a superstition ouer folishe. But thus I do meane, that we may not

set

ſet God aboue the cloudes (as certayne men do in their ſpeculations) thinkyng they can ſee hym when they ſhut theyr eyes imaginyng of hys diuine Maieſty, what ſoeuer commeth into our braines neglectyng bothe the preachyng of the Goſpell and alſo others ſuch lyke aides and helpes neceſſarily required to the knowledge and contemplacion thereof. For this is moſte true that thoſe which deſpyſe the vſe of the Sacramentes whereof I ſpeake and of all the order of the Churche, they diſdeygne to ſee GOD at that tyme when he doeth offer hym ſelfe to be ſene and beholden.

Nowe let vs ſee howe neceſſarye this graue and vehement exhortacion and prouocation is vnto vs whereby GOD calleth vs vnto hym.

We haue all ready ſpoken what fauour loue and honour he doeth ſhewe vnto vs, when he doth cal vs ſo louyngly and gently vnto hym that he maye worcke oure Saluacion, and that he maye bryng vs vnto the trewe and perfite felicitie from the whyche we

are so farre away by nature. But this muste we also marke and consider that god doth pricke and moue vs by al meanes, to take hede that we fall not into miserie. First of al we haue eyes so wandering & wanton, that it semeth a very miserable case. For ī al this our life ther is nothing but ỹ vanities of this world which do kepe all our senses occupied, & Satan hath infinite delusions and those most crafty, wherby he continually doeth circumuent and begyle vs. Although al his gyles and disceats are none other thing, but certain folish visers & shewes triflyng and counterfaite pageants and iuglings of game players. But experience doth teach plainly howe foolishe we are, howe mad and destitute of all sense seyng that we suffer our selues so easly and so often tymes to be deluded and deceiued. Wherfore yf we wer wise & wel aduised this voyce should sounde continually in our eares, Seke my face. And what sekee we? The more carefull and diligēt that god is in procuryng our salvacion, we are the more careles & slowe in folowyng after it. And would to god we were not like kicking and resty horses

ses more ready to go backwarde then forward. Not withstanding this exãple is not set fotrh vnto vs ĩ vain. For this reuerent answere and protestation of Dauid that he did meditate this doctrine in his heart, wherby he and al the faith full are admonished to seke the face of god doth declare vnto vs to what thing we ought to applye our study and diligence, that god calling vs vnto him lose his labour altogether vpon vs. And in this doctrine there be two poynts most worthy to be marked. The first is that so soone as God had thus spoken & commanded. Seke my face: he answereth wͭ most earnest affection vnto this worde. The second is, that after he hath consented to the precept of god & affirmed it, he promiseth that he will seke the face of god in dede, in worke, & diligence shewe the same. And surelye this is the order that we muste kepe in worshippyng of god, first of al to giue accesse & entrie to the worde and commaundement of god as we ar taught in another psal. Yf you do here his voice this dai hardẽ not your harts. But very few ar foũd which embraceth ẏ cõmandements of god of this

mid, thogh ẏ moſt part wil ſai after this ſort & vſe ẏ like anſwer truli it is our duty: we oght not noẓ cã not ſpeak againſt it. But that wherunto thei agre w̃ their mouthes, is far awai frõ entrig & percig into their minds. Therfoꝛe let vs learn hereby to lay ẏ begunning of our religiõ that we do anſwere vnto god truly & vnfeindly ẏ we do fully vnderſtãd & fele his moſt ercellẽt benefit when he calleth vs ſo mercifully to behold his face. When this ſenſe & felig hath thus touched the hart & pꝛepared it, it cã not be but ẏ the other part of religiõ & duty ſhal ſtraight waies folow, which is, a power to perfoꝛme ẏ ẏ which we do know to be moſt iuſtly cõmanded of god & to belõg to our ſinguler cõmoditie. Foꝛ Dauid had no cold noꝛ dead meditatiõ w̃out any moci on oꝛ applicatiõ of ẏ whole life to be beſtowed i ẏ ſeking & beholdig of ẏ face of god. But ſo ſone as he hath determined ẏ he oght to ſeke god he goth foꝛward w̃ this pꝛotestatiõ ẏ he wil pꝛoſecut this deſire of his hart w̃ al diligẽce. wherin thei muſt nedes be much aſhamed which pꝛofeſſe thẽſelues chꝛiſtiãs & nether haue ẏ deſire of hart noꝛ good mociõ, nether yet apply

apply noꝛ exerciſe thẽſelues in ẏ duty of life which depẽdeth therepõ. But ſome wil ſai thus, ẏ it is not lawful foꝛ thẽ to foꝛſak their contrie wherin thei ar boꝛn: althogh thei be deſtitute of ẏ fode of life & nothig be ſene ther but an hoꝛrible deſolatiõ whereby ẏ hole oꝛder of ẏ church is defoꝛmed oꝛ rather deſtroied. Whi ſoꝛeſt thei break their allegiance thei ſay ẏ which thei do ow to their natural & ciuil gouernoꝛ, I wil anſwer to this their excuſe i fewwoꝛds: I do aſk of thẽ this thig only if thei wer i ſuch penury & wãt of liuing ẏ thei had nothig at home to eate & dꝛik wold ani ſuch dout ſtai thẽ in thoſe places: ther is no mã truly which wolde not aſk pardõ to foꝛſake his contrey ẏ he ſtarue not foꝛ hũgre. I wil alſo put this caſe which is of no neceſſity: if ther ſhuld be offred vnto thẽ in a ſtrãge cõtrei ſyre times ſo much riches as thei haue i their owꝛn, ther ſhuld nothig ſtai thẽ frõ ẏ ioꝛney ẏ thei might attain ſuch poſſeſſiõs. What nede thei then to bꝛig ſuch cloks & coloured excuſes ſeing ẏ it is euident & plain that their talke is far alwaye from that they do feele in their owne conſcience. We treate not this matter that

they

they may be letted wͭ nothing but ẏ thei maye pray holily purely & profitably for this prince & all his subiectes. Now such a Jornay plainely taken to such a place cā be no more crimninal thē others which are taken for ẏ cōmodities & apportunitie of this present life, which no man cā blame i any point. But let vs farther se if this necessitie do sufficiently excuse them. Behold it is the lorde which commādeth & saith: Seeke you my face. The ciuilemagestrates now fall frō god & decline away most farre & do cōpell others to the same desection & rebellion, or at ẏ leaste doe depryue the miserable soules of their daily fode and rayse vp the inuētions of supersticious Idolatries in the stead of the face of God. Is it righte in this point to preferre mortall men to ẏ liuing and immortal God. If God must be obeyed, they oght rather to trauail in to all ẏ coastes of the world to seeke his face, wher he doth shew it, thē to lye lurking & pyning in ther nestes whāsoeuer then ẏ princes cōmand or enterprise ani thig preiudiciall vnto him ẏ hath ẏchief authoritie & power ouer thē & vpō euery one of thē ther is no iniury done vnto

them

thē thogh mē do not obey thē. Althogh, besydes ẏ which I haue now spokē, such mē do suffeciently declare, ẏ thei neuer haue considered nor ponderred what is ther state & cōdition, how miserable and filthy is ẏ captiuitie wherin they are reteined & oppressed? Onles their cōsciēce were altogether broght a sleepe, it were not possible but ẏ they should be in continual angrish & grief of minde as great as if their body were in paine & torment. For what libertie haue they to honour God in their famylyes & houses by any means? As for an example. If any of thē haue a child borne, his deuty is to offre him to God wͭ prayer & thankesgeuing, and to require, ẏ his bodi may be sygned wͭ baptisme which is ẏ sygne of saluaciō Now we do know ẏ baptisme is so corrupt ī ẏ papistri & so defiled wͭ such superstion & pollution, that the child can not receiue it, but ẏ he is streightwais polluted & defiled. So ẏ ẏ father cā not baptize ẏ infant wͭout syn. And if he abstein he synneth likewise, althoghe it were in nothīg els yet in this point ẏ he giueth offence vnto mē omitting & neglecting ẏ sacramēt which ẏ son of god hath insti

tute

tute. In what perplexitie then standeth his minde, ẏ ẏ matter cã neither be done nor vndone but ẏ god must most greuously be offended: I do not rehearse their other incõmedities & miseries, for this only example is more thẽ sufficient to declare their miserable state and cõdition. Now whan a man hath bene in this miserable perplexitie, all his life longe vncertaine whether to turne himselfe, yet at ẏ deathe must he loke for most greauous assaltes & tentations, for then certainly satã wil heape together al hys artillarye & of this miserable captiue was letted before ẏ he colde not serue god for ẏ sollicitude & care of his wife & familie then at ẏ point of death his state is most miserable. Wherfore thei which doute whether thei may rid themselues forthe of this mire or rather forth of this helly pitte, vnder a certaine pretence of obedience vnto worldly prince, do peruerte al ẏ order of nature. For that lawfull prayer which God allowethe that we shulde make for our princes, is agreable and beray conuenient, both to their authoritie which he giueth them and also to the office wherwith he hath bound & charged

vs

bs towardes them. Thus S. paul dothe exhort vnto prayers to be had and made for kings & magistrates, ỹ we may lead a godly quiet & peaceable life wᵗ honesty & the fear of god. But this amplificatiō & setting forth of ỹ obediēce vnto erthly princes is to far aboue measure, whan it is ioyned wᵗ the departing frō god & ỹ diminishing of ỹ honor & worshipp which is dew to ỹ heauenly king. The miserable Iewes in dede wer cōpelled to remain so long in ỹ bondage of Babilon whiles ỹ time was fulfilled which was appointed of god to suffre ỹ miserable captiuiti: but let these mē ỹ talke so much of mās law and obedience, wᵗ whō I haue to do, declare ỹ we christians are bownd so far by like obedience, ỹ of our own accorde we must depriue our selfes of those spiritual benefites which god geueth most liberally to his children. They do feele a great necessite wherewᵗ they are sore pressed, & thei are greatly enticed by their owne infirmtie: but god sheweth thē ỹ remedy for these so great euils. What is ỹ cause that thei despice these so great helpes & benifites for ỹ obedience & seruice of thē ỹ take their bread for the of their hands:

The

The cause is greater of a man towarde his wife or of the wife towarde the husbande. For seing that god hath ioyned thē together into one flesh, ẏ one cā not do well in any case to forsake the other vnder a certain colour to seke god. Not only that thei may not depart far a sunder to let the dutye betwirt man & wife but that euerī one ought rather by al meanes and with all diligence to labor that he may draw and bring the felow & companion of that holy lyfe to the worshipp of god. This then is the dutye ẏ the one oweth to the other, that the husbād mai declare vnto the wife, how miserable & vnhappy thei are, because thei want the holy company & felowshipp of ẏ faithfull because thei are destitute of the sacramētes and sermons (which are most sure signes, pledges & testimonies & be fully assured wherby we may know that god dwelleth amōgs vs) again he muste exhort her ẏ she do not dispaire nor distrust but trust in gods mercies. And if he can not persuade her nor win her so sone as he wolde, let him neuer be wery whiles he haue gottē his purpose. And althogh his wife do resist his purpose most earnestly

nestly, neuertheles let not the man cease importunately to attempte the mater w̄ her, and to proue her mind by al means, vntyll she do shew her selfe wylfull and abstinate in her wicked purpose. When he hath assaied and attempted all ẏ may be doone by hym, yf he can tary there no longar, then is he free, and vtterly deliuered from all the lawe of mariage and necessitie of taryng: because he hath done all his duety and nothing wanted of his part but that his wife might haue folowed him as her duety required. Althogh yet this departing of the man frō the wife is no diuorse, but the housband goeth before whither God calleth, that he may shew the wai to his wife. And as touching the maryed woman, she is yet boūde w̄ a more strait bonde of mariage because she is the inferior, and must worthely acknowledge her housband as her heade and reuerence hym.

Therefore muste shee by all meanes possyble, bryngе her housbande in to the mynde and meanes that he wyll restore and set them bothe at liberty.

And when shee hathe doone all that euer shee canne, yet is shee not at lyber-

ty and set free, that she may forsake him to whome she is bounde and subiect, onles some persecution be raised, wherein the danger is manifest, and specially yf her owne husbande be most ready to pursue her vnto death: for then she departeth not from her husbande, but she auoideth that euill that is prepared for her and the furious rage of her enemies which god permitteth and alloweth. Finally that great danger and violence which is intended towards her doth discharge her and deliuer her from the bonde of suche a bitter and dangerous lyfe: notwithstanding when al thinges are well wayghed & consydered no worldly cause ought either to withdrawe man or wyfe the one from the other, but onely that mutuall beneuolence, loue and charitie which the one oweth of dewtye to procure the saluation of the other.

For if it be necessary that a man shoulde so forget himself that he should haue no regarde of the thinges that pertayne to this earthly life and to the body, he ogbt also likewise to forget and contemne those thinges which are about him.

Therfore let vs retourne to that acount

which Dauid maketh that the face of the Lorde shoulde be soughte as also he sayeth in the. lxxiiii. Psalme, where he sayeth it is better to lyue one day in the courtes of the Lorde, then a thousande beyng therefrom: whereby he declareth that the lyfe of the faythfull can not be to shorte so that God graunt them this grace that whiles thei liue in this worlde they may exercise them selues in hys seruice and honour, and establishe themselues wyth his promises celebratyng hys name with all godly confession & praise. If a man obiect that this mai be done in some deserte place or amongest the enemyes of the fayth. I answere that it is not wythoute cause that Dauid doeth speake namely of the courts of the temple. For he doeth consider howe necessary the order of the church is vnto mortall men, specially because he knoweth their rude and weake nature, but if this oration and admonicion were so altogether fired in all mens heartes that all men woulde come at the least to some christian church where they myght dye quietly and peaceably there woulde be none which would not easely and quick

lye gather vp their burden and prepare them ſelues. But what do we ſeke? Euery man wyl lyue, and that with all eaſe and pleaſure, euery man in that kynde of pleaſure and luſte wherewith he is led and drawen. This is cauſe wherfore the church of god ſo much is contemned and reiected to day. Yea and there ar many wittie and ſubtell to inuent and ſet before their eyes ſuch lettes and hynderances as may bring them from that ſtudy of godlines that was in Dauid.

Moreouer thei bring this in, what ſhall we profit ſay they, if we do chaunge places? Whether ſoeuer we go we ſhal find the worlde no leſſe then in our countrie. There is at this time a wonderfull corruption of maners and of al things. All things ar full of offences tētations and ſuch corruptions whereby mens minds may eaſely fal from the true fear of god to ỹ loue of the worlde. I cofeſſe in dede that all thinges are as they both thinke and ſpeake. But if their body were in daunger & they were admoniſhed where they might finde both learned and mete phyſitions and alſo proper & healthefull remedies & other helpes either to reſtore

or

or preserue their healthe then, I saye, they woulde not say that thei cared not for it or sette lyght by it because that in all places dyseases may come vnto men. I graunt that in what place soeuer we be we shall finde infinite occasions to do euelle, corruptions, and intisemets of ý worlde but ther is great difference whether we haue ayds & helpes where with we maye other be kepte in office or eles hauing erred from our office maye be restored or whether we be altogether depriued of them. let it be agred that vices nowe doe reigne and are of lyke force in the worlde so that by ther poison the air is infected no lesse thē with a pestilence: are we not in better condition thē other in ý we haue such remedies as aregeuen of God to his children, wherewith we may other driue awaye from vs greuous deseases now coming and assauting or els purge and put them awaye being nowe presente. Further more I thinke ý both the doctrine of the gospell when it is purely preached and also the sacraments when their lawfull vse is kepte and also common praiers and other meanes besydes, are alwaes very necessary to stye

vs vp and to admonisshe vs that we be not infected with the corruptions and tentations of the worlde as it were with certaine poisons. Now all men do know that there is none of all these so great & so holsome remedies and benefits in the papistry. but cõtrarywise all wickednes and extreme danger of losse of life and saluation. Wherfore let vs take head that we do not refuse the help, that god most mercifully offereth, in this great necessitie wherin we stand i nead of great help toward our saluation. yet ther be some that vomet forth more euidently the fylthe and dissease of their stomake. what say thei, shal we go to that churech wher in with our great grife we shal see those motions and offences, which now being vnknowē vnto vs, do not offend our eies and myndes: if there were soche regimēt and order of ỹ church tho se places wher the gospell is preached which were to be required for our edification, if we were sure to finde none ther but angels which might leade vs into paradise we wolde runne thither with all haste & diligence. But when we shall come thyther, we shall heare many things that shall sore

offended

offend vs, and ſee many mo then were ne ceſſary: Ther wyll be many men prone to al maner of wickednes & impudencie, which do diffame & ſklander the goſpell by their diſolute lyfe, vanities, pompe pride and dronkenes wylbe more cõmon then were conuenient: Moreouer which is moſte greuous and intollerable of all. many ſhall ſhew themſelues there ſo vnruly & outrageous contemners of god, ỹ more wickednes ſhall appeare in their lyues then emongs the papiſts, forther more emongs the magiſtrates and them that ſhould execute iudgement ther wil be found as much corruption, diſorder, vnrighteouſnes as ī other places. And alſo in thẽ ỹ are apointed to preach ỹ goſpel many things ſhal appear which ſhal ſeme worthy of reprochе & rebuke. For ſome of thẽ wilbe neglent in ỹ miniſtry, or ſo occupied ī their priuat & domeſtical buſines, ỹ the fidelitie, diligẽce & ſincerity ỹ thei ſhuld ſew forth ſhal not be much regarded of thẽ. And which is the worſt of al, amõg this kind of mẽ, ther be ſom ſo geuen to pleaſures, ỹ they are prone to al luſtes of ỹ fleſh & belly chere & care for nothing els but to liue at eaſe and to

pamper the flesh, and that thei may doe this at more libertie, they ioyne thē̄selues w̄ wicked mē & haūt their cōpany in all mischief & vilany. Well, let vs grant so ẏ there is ten times more euill there, then ther is in dede, or then men do phātasy: yet must this excuse be vain alwais vnto thē which make them lets & impediments vnto them ẏ thei shold not com to the church of god. And that we maye prone this matter, let vs mark the example of Dauid ẏ we haue in hand w̄ more depe cōsideration & diligence. Was ther such iustice & integritie obserued in the daies of Saull, I beseech you, in ẏ iudgement & other offices, as the state of the common welth & the dignitie of ẏ church required? Nay cōtrariwise we do hear ẏ great cōplaints which dauid maketh oftētimes of ẏ malice of ẏ frauds & deceits of ẏ fearcenes & ẏ pride both of ẏ king & of others ẏ wer ī autorītie, ī iudgemēt & in cōmon offices. And for the priests and Leuites, did thei ẏ office of the priesthod & ministery of holy things so purely and godly ẏ thei had iust cause to reioyse for thē̄selues & the church? Or may we not rather gather, ẏ the most part of thē did

folow

folow ẏ cõmon vices & corruptiõs yea & by their flattery foſtred & nouriſhed wickednes: And as touching ẏ people & common multitude thei wer ful of hipocriſie & manifold ſins & crimes moſt manifeſt. yet for all ẏ Dauid doth not therfore abhorre ẏ aſſembly, nether refuſeth to come & entre into the church nether yet quencheth nor diminiſheth his deſire ẏ he had to ſe it. It is a very greiuous & ſore tentation I do grant. For ẏ more earneſtly that a mã is moued wᵗ the zele & deſire of the honor of god ẏ more great cauſe hath he to ſorow & morne whẽ in ẏ polutiõ of his church he doth ſe him moſt greatly to be diſhonored: but ẏ meanes to ouercom all theſe incõmodities & impediments is declared by Dauid, to wit, ẏ we ſeke the face of ẏ lord & that we ſet al our pleaſur and felicitie of life fully contented in the ſight & beholding therof, & ẏ againſt al ẏ greues ẏ ſatã doth raiſe againſt vs we determine & cõclude ẏ nothig is more pleaſant nor delectable then to dwel in ẏ temple of god wher his face mai be ſene: thus ſhal we remẽbre as oft as ſuch offẽces ar offred vnto vs ẏ ſatã laboreth after his vſual maner to dazel our eies & to trouble vs

But herein let vs be wiſe & conſtant, ꝙ we be neuer drawen away from the cõtemplation therof, but that we take our hole and full pleaſure of the moſte comfortable beholdyng of the ſame. The miſerable ydolaters ought to make vs aſhamed. For if any of them after he haue conſumed bothe his body in goyng a foliſh pilgrimage, when he commeth vnto that place whither he purpoſed, do finde an hoſte which doth aſke money of hym out of all reaſon, or verlets and cruell knaues which doth him iniurie, or conetous prieſts that beguyle hym, and to be ſhort finde nothyng there but confuſion and diſorder, yet are there no euyls nor diſcõmodities ſo great, that can change his purpoſe from this religion or rather ſuperſtition once begonne. For he wyll ſay that he is come thither for that cauſe that he maye worſhyp the body of ſome bleſſed Sainct, or ſome Image of oure Lady as they terme her, or ſome maner of reliques.

And ſhall in verye dede the only ſyght of ſome carkas, or vile Idole, haue more force to cauſe the miſcreants that haue no faith, to continue obſtinate in theyr ſuper-

superstitions, then the face and presence of god himselfe to confirme vs and bring vs such constancie as is necessarye to folow after and attaine so great goodnes: If we do se this or that which may griefe or trouble our myndes God calleth vs agayne vnto hym and wylleth vs in the beholdyng and lokyng vpon his face to receyue that comfort and pleasure that we may beare pacientlye other discommodities. Wherefore let this be the shylde and refuge to all godly and faithful men that they cleane continually lokyng vpon the face and countenance of god himselfe, howe so euer Satan labour & practise to cary them away. And surely if we can verely and as we ought esteme the face of god, we shal neuer accompte any hurt or damage in the losse of other thinges what soeuer we suffer. Though to say the truth, the greatest part of them is not so much hindered by doubtfulnes of minde as by the want and discommoditie of those thynges that pertayne to the bodye: not but that the chyldren of God haue great and sore battails in their conscience when they fynde these offencs wherof we haue spoken in those

churches

churches that ar called reformed. Wher fore thei that are determined to go vnto such places wher the gospell is preached must be admonished before of many & grevous offences & must prepare thẽselues to suffer & ouercome them: and thei that haue already tasted & proued those discõmodities & impediments oghtto cõfirme themselues most of all, that in despyte of Satan thei mai seke the face of god most constantly. But if al things shalbe tried & considered aright there shalbe nothing found but very distrust & vnbeliefe which hindereth the multitude and greatest part of men. And as men are very witty to finde out excuses, the riche men haue theyrs of one sorte, and the poore bring theyrs also. How can it be sayth ỳ ryche man that I should leaue al that I haue: Should I thus spoile my self of all my riches & possessions: I haue a wife & childrẽ we haue accustomed to liue at ease wythout any trauayle.

What shall we do in a strange countrey where we shall haue no rentes nor reuenewes: But the poore alledgeth of the contrarye: I haue in dede very lytle but I am amonges my frends by whose liberty

liberalitie my pouertye and neceſſitie is relieued.

My labour is ſo well knowen and can not be wanted that I can heare lyue of my labour. What ſhall I do amonges ſtraunge and vnknowen men, haupnge neyther Halfepeny nor Farthyng, and ſhall be holpen by the acquaintaunce, frendſhyppe, fauour or reliefe of none? And it may be in dede that ſuche excuſes maye be partly trewe: And to reaſon no more aboute the matter that it is a thynge verye grieuous and vnpleaſant not onely to leaue the countrey wherein thou waſte borne, but alſo that place wherein by longe and familiar conuerſation there ſemeth, to be nowe gotten a certayne diſpoſition of nature.

But all theſe yet imagine, howe they maye ſette before theyr eyes thoſe impedimentes whereby they maye ſtoppe the waye whereby they ſhoulde come vnto GOD, that is to ſaye: Though they do not fynde the matters ſo harde and intricate as they make them: Yet wyll they couer them ſelues gladly wyth what clokes they can. And when they haue powred forth theſe greuous & miſera-

miſerable complaints they think ỹ they haue ſtopped Gods mouth, and that he doth them great iniury if he ſtyll charge them as thogh he wolde compell them to thoſe things which were not poſſible to be done. Truly I haue nothing to anſwer to theſe things but that which is written in the pſalme. lxxviii. that is ỹ the faithfull paſſing by the vallies and drye wildernes that want all water, wil digge themſelues pits and ciſterns. And I thinke this ſufficient to ouercome thē that wyll not reſiſt God of obſtinate malice. Wherfore they that ſee themſelues ſo beſett wyth ſo great diſcommodities & dangers that they can ſee no way nor pathe to go by, muſt remembre that euen the deſerte places, wherein there is no droppe of water to be gotten ought not to let their iornay. And that we may vnderſtand this ſentēce more ſenſibly & plainely, we muſt marke that Gods purpoſe is to be ſoght of his childzen, not by the gren medowes that may delite them with varietie of ſwete flowres, neither by the ſwete arbres and pleaſant ſhadoes: but by roughe and ſtiepe wayes by hils and dailes by ditches & ſand pittes, by baren

contreys

contreys and waste wildernes: and all this is doone for that purpose that their faith may be exercised and that their fer uent zele and desyre to come vnto hym maye be prooued and tryde. Wherefore though we can not come vnto God, but ỹ we must passe by some wyldernes and waste and wylde desert by the way, let vs know that this is not the first tyme that God dealeth so wyth hys faithfull and let vs prepare our myndes and fully determie to folow them who haue gone a longe tyme before vs.

Besides these bothe the councel of god and the notable exãple of the godly that ought to be followed, there ought to be in the children of God such a zeale and fer uent minde, that nothyng do draw them away frõ ỹ right worshipping & seruing of him. The which yet is sene in very few now a days: all are almost so delicat and deintye, that if there be but a mote in the way it may hold thẽ stil that they wyl not go forwarde. We can go no fur ther say they. Why so? Because thei wil take no pain to wrastle out of a litle im pediment. Verely the desier of the minde is very feble that is weakened and ouer

come

com ẅ so smal maters. For we ought not only not to be discouraged and as it wer standing in a stay and vncertaine for the doutfulnes of the way so to perishe, but we ought to be armed against all stayes & impediments be thei neuer so great or many. To atteine hereunto we must alwaes keape this lesson in remembrance that God knowledgeth none for his children, but those that seeke him by drye & baren places, & digge them cesterns wher not one droppe of water apeareth. By ẏ which wordes is ment and signified vnto vs that no labor or grief ought to be so great, which we ought not to vndertake and to suffer that we may haue the fruition of the face of God. Must there nedes be thē a place sought out, wherin we may haue libertie to worship and serue God purely: what passage so euer be offered, or how hard so euer the voyage be, yet notwithstanding the iournai must be vndertaken and accomplished. Shall we suffer hunger and thirst by the way: yet mai we not faint in corage in such want and necessitie, but moste chearfully go forwarde. But let no man loke towards me, and fynde cauillations, as thogh I

dyd

I dyd speake of this matter in my great quietnes healing no grief my self. For it is the holy goste that teacheth vs, that we ought rather to delue and dig in the earth then to decline or tourne awaye frō the voyage towardes the church of god that is moste godly enterprised and begonne. Now if thei that dwell in farre contries and by worldly iudgement are excluded from all these meanes wherby they may come to that place where the Gospell is preached, haue none excuse, what muste they loke for, who haue the gospel with in their gates & yet wyll not moue one fote forwarde to entrie into the churche of god: Sermons are preached daily and publike prayers are made also and they nede not passe only ỹ breadeth of a streat yet lo, euery one wyll saye that he hath some busynes at home. And to be shorte many set their felicitie in thys poynt yf they can withdraw themselues and hold them backe altogether frō god. For thei thinke themselues then to haue gayned all, if thei haue gotten some light & vain excuse whereby they may flye away frō the company of the godly & the sighte of god. Now because of nature we do so ab

horre god that we would fle from hym & be absent so far as wer possible, yea and then woulde seperate our selues the furthest frō him when he cōmeth most near vnto vs: let vs pray vnto god ỹ he wolde confirme vs in that mynde & desyre that we may so long continue and cherefully go forward in the iorney begonne whiles that we maye fynde there the lyuely fountaynes of saluacion where before we cold find nothig but extreme drought and want of waters. And though al this shuld want yet let vs digge cisterns and wayt for raine from heauen: If it be not gods pleasure that we shold fele his comfort so sone let vs not yet cease to go forwarde with al diligence. But I am sure that this thing will seeme very darke to many. But whence commeth this darkenes and difficultie but that it was neuer exercised practised nor put in experience: for we mai be taught a. M. yeres and yet not perceyue one worde of this doctrine, vntyll we haue learned by experience what it is to make a iornei by a drie and thyrsty waye when we shoulde come to god. Therfore this doctrine ought to be very familiar to al the faithful: to wit ỹ thei shuld prepare & arme thēselues dili-

gētly against al ẏ tētaciōs which satan shal enterpryse by any means to breake of ẏ iorney by ẏ which thei shuld be brought to god. For surely whosoeuer do bestow their whole diligence faithfully in thys alone to wit, to seke out god, although thei stirre not out of the place in whiche they are, yet they shall finde many greiuous discōmodities which might turne them backe and call them to the contrary parte, vnlesse they had their mindes stable & redy to resist: but this is a thing to be lamented that the most part of thē as I haue sayd, are weakened and ouercome by these difficulties that are offred to them by the waye. Thei will confesse forsoth that they ought thus to do. They shal seme to be ready and well prepared for ẏ iorney, but when thei shuld go forward & enter into ẏ iornei thē their hart faileth them, & those ẏ are wel entred & wel forward also, often tymes faile and are vtterly geue ouer euen in the midwai. The more therfore ought this lesson to be committed to our memory that we may digge pittes, that is, that we maye seke aides and helpes euen hyd and vnknowen vnto vs, that we may styll con-

tinually procede and go forward. Let vs labour (I saye) and contende aboue all mans power. If things com not to passe as we woulde, yet let vs not cease to folow stil ỹ good course wherein god hath set vs. It is moste certaine that he if we cal vpon him in faith can tourne the dry wildernes into fountaines. But in the meane season it is meete accordynge to our dutie that we not yded, nor lye styll as thogh we wanted the sence and mouyng of armes and legges. Yea verely God commaundeth vs that we shuld rather dig pittes. Let vs then labor in this diggyng so longe, whiles we haue finished our iorney begonne. Let vs set before our eyes the miserable condition of soudiours which euery moneth set forth their lyfe to the sale. If they be in the campe no man is able sufficiently to expresse what incommodities and miseries they suffer: If they be besieged in any place then they endure yet mothe more greiuous things. If a voiage be vndertaken that they shoulde go to any place, they can neither be let nor stayed by any colde or heate wynde or rayne from the iorney appointed and the enterprise begonne.

gonne. And some times thei are brought to such extremitie that onles they digge the earth to gett water, they haue not a droppe of water to drinke. There is no labor distresse nor misery so great which they wyll not suffer to atteine to ẏ which they haue purposed and vndertaken. And yet when they haue doone and suffered all whether they escape or be slaine they haue lost all this their diligence & labor, because in the suffering of all these so great miseries thei only serue Satan. The son of God hath chosen vs that we shuld fight vnder his standerd, & that we shuld be faithful soudiors vnto him and serue him diligẽtly. And we know what reward of all our labors and dangers he promiseth vnto vs. How much more couragious then ought we to be to do our dutie vnto him thẽ are these miserable & desperat mẽ to pursue ther own destructiõ? Nether is this onli heare treated ẏ cueri mã sholde compte ẏ nombre of the miles & measur al ẏ space which is betwirt his his house & that place where he may frely worship God & make confession of his faith, & heare the pure preaching of ẏ doctrine of ẏ gospel. We must yet go farther

 and

and haue a longer iorney to make, wher in the whole course of our life must wholly be spent. Haue we haunted ỹ church of God one yere or more? If we continue & remaine we shal daily finde newe cares. For sometimes we shall be visited with sikes, somtimes with erstreme pouerty and want of all things necessary, moreouer our wyues and children shall dye, & also it maye come to passe that we haue not that libertie and fredome to worship GOD as we had at the fyrst. Finally there is no kind of trobles or grief wher from we may thinke our selues free that we should not therwith be assailed, wher fore that constancy of mind and stabilitie and pacience is required of vs, that vnto the very end we haue our handes ready to dygge the pittes, and our nailes also to skratte the earthe yf necessytye so requyre. If a man say, how then? are we not in ỹ temple of GOD. I do answere that we are so in it ỹ we must come more neare and enter daily into it. Truthe it is that we daily beholde the face of God, but we are not fully satyate nor fylled with his most beautiful countenance as we shall be when he shall take vs vnto

him

him. Therfore must we al generally apply this to ỹ practise of ỹ life: & as satan is euer busy to let & trouble al thē which wold go vnto god, so let euery man confirme himself, & giue al diligēce ỹ he continue most cōstantly in doing & working ỹ same to morow ỹ he hath done to day. For if ỹ enemy wout fainting or wearines is so diligēt to turn back our iorney & to driue vs frō our course begon towardes god, much lesse ought we to lose our corage, ỹ we must more go forward always & draw nere vnto god euer gathering new strēgth cōtinually woutceasing But to do this thing & to continue in it, is required of necessitie to be imprinted in our hearts ỹ iudgement & feruent desire which was in Dauid most excellent. I had rather sayeth he, to dwell at the threshold of the house of god then in the tentes & tabernacles of ỹ wicked: wherin he plainly declareth, ỹ he wil be contēt to be broght to a state most base most low and dispised, to gain this benefit to dwel in ỹ house of ỹ lord. I beseechyou let vs cōsider a litle what was his state. He was ỹ kings son in law, one of the chief princes of Iudea in most hygh honor: & authoritie: not withstāding he is cōtent

with al his heart to lose that high honor & dignitye, & to be made as one of ỳ base cõmõ people, so ỳ he may haue som lytle corner in the church of god. If this desire wer so great & excellent in al, thei wolde not spend so much time in deuising & preparing for therchange ỳ thei must make when thei forsake their house & their contrie to com to ỳ church of god. But there be founde very fewe, which can take in good part, & wil bear quietly ỳ diminishing of their substance and the abasing of their state & degre. Euery mã doth greatly desire dentily to be caried in a horseliter to ỳ place where he may worship god at libertie: & also that al ỳ lands & possessions, al ỳ gain & exchange ỳ he hath had wt marchants, the estimacion of men, the affinities and frendshyp and suche other commodities of lyfe shoulde also folowe them. But whiles thei are onely at this poynt, howe smally I pray you do they esteme Jesus Christ? For all that euer thei wil do for him is no further but as it were at his desire, for pleasure & pastime to go to walk: which thing is miserable & most vnworthy & vncomely for a christian. For thogh we be nothing worthe

in

in dede yet hath he ſo greatly eſteemed vs of his infinite goodnes, that he hath not ſpared his owñ ſelf for our ſaluacion, euen he in whō the perfection of all good things is contened. And ſhal we grudge and repine at the loſſe of trāſitory thigs and compt our condition worſe if we be not ſo well handled & entreated & haue our pleaſures as before: this is very far frō that which S. Paule ſetteth forth by his exāple for vs to folowe: that is, that we ſhould compt al things as filthe and donge that doth hinder vs that we cannot attein vnto Chriſt & poſſeſſe him, & that we ſhuld caſt that awai as damage & loſſe knowyng that al that leadeth vs away from life, muſt nedes bring vs vnto death. And this our deſire of deintines and welth is far from embraſing that exhortation & frō folowing ý admonitiō ý our ſauiour Jeſus chriſt hath geuē, ý we ſhuld ſel al ý we haue in this world & for ſake it for the kingdō of heauē knowing ý this is ſuch a precious ſtone, as by his excellency paſſeth farre all thoſe things that men ſo much deſire & eſteme. If any man wil obiect ý a man may come to the kingdom of heauen wout this forſaking

of his house: I do answere ỹ it is not in vaine ỹ our sauiour doth thus name the preaching of the gospel, because thei that wante the doctrine of the Gospel & haue no care nor regarde to seke those meanes & occasions, wherby thei may enioye this so great goodnes, do declare that they do cleaue to the things of this worlde more couetously and greadily then thei shulde and are not yet prepared to that exchang which thei ought to make wt̄ the kingdom of heauē. Now if thei might enioye both surely I wolde not enuye their so greate felicitie. But if thei cā not reteine their possession nor lye still in their nest, onles thei defraude themselues of the most holsome & only foode of ỹ childrē of god, nor remaine in ỹ state wherī thei now ar, onles thei cut of thēselues from the church of god: it is their duty to cōsider ỹ necessity that god layeth vpon thē. Thei may will bryng what excuses they will, but all suche clokes & shiftes will nothing a nail thē when ỹ moste highe iudge shall thonder vpō them all wt̄ his terible voice which set more by ỹ earthy life ỹ is cōmō vnto vs with the brute beastes then the eternall heritage whiche he hath oppoin

ted

ted for his children. And it is a veri foliſh thynge and nothyng to the purpoſe that many think to ſtopp our mouthes onles we do aſſigne thē ſome means and ſtate wherbi thei mai liue in ſeruing god. My cōditiō ſai thei is thus i my cōtry. if I do forſake it what wil come vpō me? What hope is ther to nouriſh & ſuſteine me? As thogh god had appoited thē ý preache ý goſpel to be bailifs & ſtewards to apoint to euery man his ſtat & his ordinari, & to pay euery mā a certaie penſiō & wages ac cordig to his worthines or digitie. If we cā helpe any by coūſel or by our direction we are ſo boūd in ý kind to our poure, ý we oght bi no means todeni our diligēce & ſeruice but alwayes to be readie thogh none require it. But if we be not able to helpe or to do any pleaſure herein, ſhall therfore alſo ý liberty be taken frō vs, ý we may not teach that thing to euerimā which is commaunded vnto him of God. But if they had wel learned this doctrin of Dauid & kepe it wel in memorye, that they ſhuld more deſyre a litle corner at ý dore of the tēple, thē any place of moſt hyghe dignitye wherein they might be placed emongs ý vnfaithfull, they ſhuld

neuer

neuer thik it so hard & doutful what thei ought to do in this matter. How be it here is the mischiefe that they wyl kepe their olde state and trad of life and can not suf fer, that their riches and honors be dimi nished in any point, neither ý they shuld be depriued of those cõmodities delites & pleasures, wherin they now are setled ý is to say, they can not plye their neckes nor bend their backes to bear Christe Je sus. Let them contend and striue aboute this as much as they lust, they must ne des herein be condemned. As touchyng them which haue lefte their contrye that they might come to that place wher thei might worship God at libertie and wher the truthe of the Gospell might be faith fully preached vnto thẽ, it is moste neces sary, that they cal this sentence very oft to remembrance, & that thei exercise thẽ selues in meditating & practising ý same that their myndes may be hardened and confirmed, by the continual vse and long custome of the same. For many thynges may come to passe and do so daily, which may feable and weakẽ yea holly breake their mids which haue bene before of sin gular zeale & loue of religion They that

ioyne

ioyne themselues to ẏ church, are not al ways so handled & entreated as their dignitie requireth. The order many times is so peruerted and trobled ẏ they which were moste worthy to be promoted are most neglected or set ī ẏ lowest degre: this same tentation truly might tourne, thē backe & call thē away frome their owne saluacion, onles they so rested in the bosome of ẏ church ẏ thei had rather to beẏ least and most contemned in the house of God, then to liue in most great honor beyng separate therfrō. Thus ẏ men ẏ are faithful in dede which haue not al ẏ commodities ẏ thei were accustomed but cōtrari wise fele those discōmeditis & grifs which ar very many ī ẏ forsaking of ther contry must learne to comfort & cōfirme themselues wͭ these few words: But we ar in ẏ house of god. now let ẏ worldlīgs deride vs much as they liste, yea & hurte vs outraglously in their pride as abiects & outcastes, yet this must suffice vs, that God dothe vouchesaife to giue vs this honour to keape vs, in hys palace and santuary. We see what labour and paines, the ambicions and vaine glorious of the worlde doe take, that they maye

be

be compted of the house & family of some prince. Thei thinke thēselues most happy if thei may come into the kitchin or ẏ haule. Now wher as we by ẏ opinion of the world ar most abiect & despised yet so ẏ we be of the church of god, we are led by him to ẏ most high & merueylous secrets of his wisdō w̄ such familiarity as the father vseth w̄ his children. We are very churlish & vnthankful onles this recompense content our mindes. Thogh ẏ faithful in dede may be greuously tempted & moued also to a certain indignaciō and offence of minde, when their case semeth worse & worse, & the wicked flourish stil in al prosperitie. Yet if thei contrary wise consider that thei are chosen of god to be of his house, and to be interteyned there as his children, this comfort hath lytle force, if it do not diminishe and mitigate al the greuous thoghts of the incōmodities & also wipe clean away al ẏ sorow of heart ẏ can come for the same. And certenly thei ẏ murmur & grudge ẏ thei are not intreated of god as they desire, or such as now repent ẏ thei haue begon to liue godly, do easely declare that thei did not folow the counsel of our lord

and

and maister in any point, which is, that at what time a building is begonne the compt muste diligently be cast what all the costs & charges will be which are required to accõplishe ẏ building, lest it repent thẽ after thei haue bestowed more thẽ thei shuld & so leaue ẏ worke vnfinished. But this is yet worse & more shamfull that many of them that thus are wearied in the mid way, do leaue of without any cause. Wherein thei shew thẽselues most impudent. For euen they that neither had house nor lands & which had no discõmoditie but might as wel liue in ẏ farthest part of ẏ world as in their own contrie ar not ashamed to vpbraid god ẏ they haue left this and that for his sake. But let vs graunt that they haue thus loste I can not tell what of their goods and substaunce: Yet is it a folyshe thyng more to esteme a dandipratt thẽ a crown or a gold noble. In the meane season no thyng is heard but these murmurynges and complayntes. And woulde to God these carefull complayners were farre away from vs ẏ they might enioy theyr commodities and pleasures although neither pore nor riche haue any iuste cause

to

to depart frō that holy & godly purpose, neyther any excuse for those afflictions which ỹ vocation of god & his obedience doth bring thē vnto. But because this is most hard vnto vs, therfore ỹ remedie is declared in ỹ psalm. lxxxiii. when dauid after he had said ỹ mā is blessed ỹ hopeth in god adioyneth straight wayes, and in whose heart are his wayes, as thogh he shuld say, he ỹ hath his mynde bent and holly cōuerted to entre ito ỹ wai to hold on & to finishe it which god hath cōmanded. Therfore are there two things that can not be seperate the one frō the other that we haue our hope on god, & that we walke in ỹ streight way: therfore as our infirmitie doth let vs ỹ we cā not go forward or maketh vs so denty & slow ỹ we wold turn aside frō his most holy vocation & calling & turne another way: let vs cōfirme our self in faith & hope besechig our god most liberall & mercifull that he wil turne our eies vnto him that nothig may trouble vs whiles we beholde hys face & trust in these his promises, where by he hath assured vs ỹ he wyll be wyth vs for euer both in life and in deathe.

SO BE IT.

A ſhort declarati-

ON OF M. IHON CALVIN

vpon the. 87. Pſalme.

When as al things go wel with the childrē of this world, we ſee howe greatly their own ſtate doth pleaſe them, & how wonderfully wt a proude contempte of the church thei do extol the ſame. Yea & although thei be brought vnder with ẏ plagues of god yet do they not forget their carnal confidence wher with thei are dronckē. But in the meane ſeaſon they careleſly deſpice religiō & the true worſhip of god: forſomuch as thei being content wt delicate & pleaſant thinges as riches and the brightnes of dignity and honor thinke themſelues bleſſed wt out God. And it cometh often to paſſe ẏ god doth as it wer make ſuch men fall wt all kynde of good things to the intent ẏ at the length he mai puniſhe them iuſtly

and in due time for their vnthankfulnes: and that his church maye be oppressed or at the least kept vnder a law and humble degre to the intent that it may seme miserable to it self & be subiect to contempt.

Therefore least that this vaine shew deceiue the faithful it is nedefull thei be called to another consideration to witte that they doe conclude that that is true which the.xxxiii. Psalme doth teache. That blessed is the people to whō the lorde is God. Therefore let the effect of thys Psalme be, that the church of god though it be but one yet doth it excel al the kingdomes and commen welths of this worlde because god is chief ruler of this cōmon walthe and it is gouerned by his empire. Firste to the intent it may abide safe amongest ȳ raging tumultes and fearefull tempestes where with the whole worlde is often shaken. Secondly and chiefly that it being wonderfully kept by the helpe of the same God may, at the length after this long warfare attaine

attaine to the victorious crowne of the heauenly vocation. And this is a ſpecial benefite of God and alſo a wonderful miracle that amongeſt ſo many changes of the kyngdomes of the earthe he doth ſpread his church from age to age and delyuereth it frō deſtructiō to the entent it alone ſhould continually remaine. But becauſe it is euident that whileſt the wicked abound in riches & florithe in wealthe and power that the poore church of god is tolled hither and thither amongeſt many daungers yea & almoſt ouer whelmed with infinite ſhipwracke, the bleſſednes of ẏ ſame ought herein to be ſette eſpecially that it hath an euerlaſtyng ſtate layde vp for it in the heauens. As for the circumſtance of the tyme wherein it was made it doth not make a litle to the vnderſtanding of ẏ Pſalme. For although the people of Iſrael were come agayne from the baniſhement of Babilon & the church of God gathered were nowe made one bodye after that long ſcatte-

ring & the temple and the altar did stande yea and gods worshyp was restored: but because there was but a verye lytle portyon of men lefte of a greate multytude the state of the church was lowe and without honour yea and that lytle residue was dayly made lesse and lesse by the enemyes, the church also their temple was nothing so beautifull as the former temple and fynallye there was nowe almoste no cause lefte, wherefore they coulde conceiue any good hope. And surely it semed vnpossible ỹ they could euer haue rayſed vp them selues to the former state from the whych they were fallen. Wherefore it was daungerous leaste they shoulde be ouercome either to the former miserye or els for the present calamities shoulde be oppressed and fall downe and so at length ỹ myndes of the faithfull should fall into dispaire. Wherefore leaſt they should faint and lie downe vnder such calamites the Lorde dothe promise that they shall not onely recouer

that

that which they had loſt, but alſo lifteth them vp into the hope of an incomparable glorye according to that prophecy of Aggeus. The glorye of the ſeconde temple ſhall be greater then ỹ glory of the firſt.

Now laſt of al it remaineth that we learne to apply this pſalme alſo to our profite. And ſurelye this comfort ought to haue bene of ſuch force to the godly men of that age, that they ſhoulde in their afflictions not onely haue ſtand vpright but alſo ỹ thei ſhuld haue lift theſelues vp to heauē though they were in the graue but vnles at this preſent daye our fathers experience ioyned with ỹ words do confirme our faith ſo much the more we are more then ingrat ſince we know that all is fulfilled that whatſoeuer the holy ghoſt hath ſpoken for it can not be inough expreſſed for the worthines thereof how beautifully ſhe did deck the church at his commyng. For then the true religion which afore was ſhutte vp in ỹ ſtraits of Jury was ſpred abrode

through al the worlde. Then God which afore was knowen but of one familie began to be called vpon of diuers tonges of al nations. Then the world which afore was torne in peeces miserally with innumerable sectes of superstitiõs & errours was vnited in the holye vnitye of faith. Then all gathered them selues to ỹ Jewes whome afore they abhorred. The kyngs of the earth and nations did willingly obey Christ. The wolues and lions were chaunged into lambes. The giftes of the holy goost were powred vpon the faythfull which did excell al the glory of this world al beautiful things and all riches. The body of the church being wonderfully gathered out of countreis far distant increased & preserued. The spreading of the gospell in so short time was vncredible specially being ioined with ỹ fruite therof no lesse notable. Wherefore if the dignitie of the church had neuer bene declared by this Prophet yet that notable and vncompara-

ble

ble condition of that Golden age doth euidentlye declare that it is truly ỹ heauenly kingdom of god.

But it was neceſſarye that the kaythfull ſhoulde haue a hier taſte then by the iudgement of the fleſh in eſtemynge the dygnytye of the churche kor when it dyd moſte floriſhe it did not ſhyne wyth purple golde or pearles but w̃ the bloode of martyrs. Ryche ſhe was with the holye Ghoſte neuertheles ſhe was poore and lacked the earthely goodes: ſhe was noble and honorable both before God and angels by holynes but ſhe was contemptible in the worlde. There were manye outwarde and open enemies whych dyd either cruelly rage agaynſt her or els dyd by ſutle craftes inuent wicked thinges againſt her. And within ther was nothing but terrors and priuy tranes: finially vnder the croſſe of Chriſt ther laye yet hid in honorable dignitye but it was ſpirituall. Wherefore the conſolation whych is in this Pſalme was then alſo in due time

that the faithfull might riſe vp in their minds to a more perfect ſtate of the church. But our cauſe is diuers. Therefore it is come to paſſe by the faut of our fathers that that faire forme of the church hath line vnder the feete of the wicked defor med and fylthy. And at this tyme being ouerladed with our ſynnes, doeth mourne vnder miſerable deſtruction vnder the deryſyon and mockyng of the deuel & the worlde vnder the crueltye of tyrauntes, vnder the vniuſte ſlaunder of her enemies: ſo that there is nothing leſſe deſired of the children of the worlde which would that all went wel with them then to be counted the people of God. Wherehy the profit of this pſalme is better perceiued and alſo howe neceſſary the continuall medytatyon thereof is.

The 1. verſe. To the ſonnes of Corah, a pſalme or ſonge. The foundacyons thereof are in the holye mountaynes.

The inſcription doth not ſo much declare the authors as ỳ chief muſicians appointed to ſing ỳ pſalme.

How-

Howbeit it might come to paſſe ẏ ſome man of that ſtocke beyng a leuite did compoſe it.

The foundacions thereof.

Since therelatue is of ẏ maſculine gendre me think they are deceiued which doe vnderſtand it of Ieruſalem as though he ſhoulde ſay that it was founded in the holy hilles. Neither am I ignorant howe certaine learned men doe excuſe thys thing. To witte that the name of ẏ people muſt be vnderſtād though he ſpeake of the chief citie. But howe harde an expoſition it were though I ſhould houlde my peace yet euery one may ſee. Some of the Iewes alſo thought nothing more likely then to refer it to ẏ pſalme. And ſo by a metapher they expoūd it the foundacyons of the matter (of ẏ pſalme) bycauſe he intreateth of ẏ holy citie of Ieruſalem which was ſet in the mountaines. But me thinke the true and right meaning is that God hath choſen the holy mountaines in the which he ſhoulde found his owne citie. For

it foloweth a litle after in the text
The moſt hieſt ſhal eſtabliſhe it.
He is alſo ỹ builder of other citys but we neuer reade that he ſaid of any other citie. This is mi reſting place for euer, I will dwell here, bycauſe I haue choſen it, in the Pſalme. cxxxii.
For we muſt alwayes put this difference that though other cities as touchynge the outwarde pollicie were made by the power and prouidence of god, yet Jeruſalem was his peculier holye place and kingelye ſeate. After the ſame faſhion doth Iſayas ſpeake Chapter. xliii. Yea, and though all Jewry was holy vnto God, yet it is ſayd that he hauyng caſt all other aſide hath choſen thys to him ſelfe, in the which he might raigne. Which is expreſſed in the ſeconde verſe.
The Lord loueth the gates of Sion aboue all the dwellynges of Jacob. To the which that anſwereth which is written in the Pſalme. lxxviii. That God hath forſaken Sylo, the Tribe of Ephraim, the

taber-

tabernacle of Joſeph, ẏ he might dwel in Sion which he had loued. Furthermore the Prophete doth declare the cauſe wherefore God doth preferre one place to another and he ſetteth the cauſe not in the worthineſſe of the place, but in the onely loue of God without merites. Therefore yf any aſke why Jeruſalem doth excell the reſt, let a briefe anſwere be inough, becauſe it ſo pleaſed God. And thys was the begynnyng of the loue of GOD: but the ende was, that there might be a certaine place in the which trewe religion might remayne vnto the commynge of Chriſt, to the intent that the vnitie of faith might be norriſhed, and from whence afterwarde trew religion ſhould flow to all ẏ coaſtes of the worlde.

Wherefore the Prophete doth prayſe Jeruſalem with this title, that it hath God for a chiefe builder and chiefe gouernour. Secondly he aſcribeth al the dignitie which it hath before other places to

the

the grace and adoption of god. As for that that he hath put Sion for Jeruſalem, and the gates for the whole compaſſe of the citie, it is a double * Synecdoche.

*Synecdoche is a figure wher in the part is take for the whole

Commonlye they take the hylles for Sion and Moziah: which I do not reiect, though it may be drawen further, becauſe the countrey was full of mountaines rounde about, and the Citie was ſet in an hie place.

The 3. verſe. Wonderful things are ſpoken of thee (thou) citie of the lorde.

Worde for worde it is, that that is ſaid in the are wonderful thinges.

But we muſt conſider the counſel of the prophet or rather the purpoſe of the holy gooſt ſpeaking by the mouth of his prophet. When as the ſtat of the people was lowe and contemptible and many grieuouſe aduerſaries did riſe againſt them on euery ſyde and but fewe had the courage to ouercome the lettes, and daye by daye ſome new alteration did ariſe vnloked for & it was daungerous leſt theynges

war-

waryng worse and worse by lytle and litle at the lengh should vtterly perish, and when there was almost no hope that the citie coulde be restored, least the heartes of the faithful being ouercome with desperation, should faint.

Here is a mete prop set vnder it that is to saye that God hath spoken otherwise of the state thereof which is to come. For it is not to be douted but that they are called from the sight of thinges present vnto the promises which did minister hope of an vncredible glory. Therefore though nothyng apear wherof one may much reioyce, yet the prophet biddeth the children of God to stande vp as it were in a watchtowre and patientlye waite for the thinges that are promised. On this maner were the faithfull admonished fyrst that they might geue eare to the olde oracles, and call them to minde specially those which are written in Esay, from ỹ xl. chap. vnto ỹ end of ỹ boke, & secondlye that they might harken to

the

the seruauntes of God which then did preach of the kingdō of Christ: whereby it foloweth that we can not iudge a right of the felicitie of the church vnles we iudge of it after the word of god.

I wil rehearse Rahab & Babel amongest thē that know me, behold the Philistines, Tirus and Ethiopia he was borne there.

The 4. verse.

The name of Rahab is taken for Egipt i mani places of ẏ scripture the which signification doth wel agre to this place: for the prophets minde is to describe that wonderfull greatnes of the church which was as yet hid in it self. Therfore he sayeth that they which afore were greuous enemies or altogether strangers should not onely be familier frendes but also shoulde be grafted in one body so that thei shoulde be counted citisins of Ierusalem. And in the first clause he saieth: I will rehearse Egipt and Babylon amongest them of my houshold. In the seconde he addeth the Philistines the Tirians and the Ethiopians, who were hither

to

to at such variaunce w̄ the people of god shall now agre aswell as if thei were inhabitants. It is a wonderfull dignitie of the church that they shall gather them selues to it rounde about which did contemne it and that thei which did wisshe it vtterly rased out & destroyed shuld count it a chief honor to be ỹ citesins thereof, & so to be counted: & al shal willyngly refuse the name of their countrie of ỹ which before thei wer so proud. Therfore wher soeuer they were borne, either in Palestina either in Ethiopia or in Tirus, thei shal profes thēselues to be citesins of the holi citie. The Jewes do expoūde this place thus that few should come out of other nacions which excelled ỹ others in wit & vertues but that ther should be great abundance in Israel.

Scantly (say thei) shal there amongest the Tirians Ethipioans, Egiptians or any other particular men worthye of prayse so that yf there be any such he may be pointed out with the finger for the scar

citie

ritie: but in Sion man and man ſhall be borne. that is to ſaye there ſhall be greate aboundaunce. The Chriſtians doe almoſt with one accorde refer it to Chriſt and thinke that the prophet doeth render the cauſe why they ſhoulde be counted amongeſt the cyteſens of Jeruſalem whych hitherto were ſtraungers & ſore enemis: becauſe Chriſt ſhuld be borne there whoſe duetie it is to gather mē ſcatered as membres torne a ſonder into the vnitie of fayth & hope of euerlaſtyng life. As for the firſt interpretation becauſe it is altogether wacked it needeth no refutation. As for the ſeconde becauſe it is more ſutle then ſounde I doe not receiue.

The 5. verſe. And of Zion it ſhall be ſaid, A man and a man is borne in it and the moſt hieſt ſhall eſtabliſhe it.

He continueth the ſame ſentence that newe citizens ſhall be gathered into the church of god out of dyuerſe partes of the worlde. Howbeit he vſeth another figur that ſtraingers ſhal be counted amongeſt the

hol

holye people as though they had bene borne of the father Abraham He ſaide in the former verſe. The Chaldeans and Egiptians ſhal be come of ỹ houſholde of the church. The Ethiopans Philiſtines and the men of Tyre ſhall be counted amongeſt hys chyldren. Nowe he doth adde in ſteade of a confirmation that there ſhalbe an infinite multitude of new ſeed ſo that the citie ſhalbe filled with a great people which was deſolate for a time and afterwarde was but halfe full with a litle nomber of men. And this which is here ſhortely promiſed is declared more at large of Iſay. Prayſe O thou barren whych diddeſt beare childzen: for the chyldzen of the deſolate forſaken are mo then of her whych is maryed. Make large the place of thy tent ſtretche out the cordes and ſtrengthen thy ſtakes &c. Likewiſe. Thy childzen ſhal come from farre, lifte vp thine eies rounde about (for) all theſe ſhalbe gathered to thee. And in the xliii. Chapter almoſt the

same maner of speache is fained or at leaste one which draweth neare to this which is here. This man shall say I am of the lorde he shalbe called by the name of Jacob. This man shall write w̄ his owne hand I am the lords: and he shall call himselfe after the name of Israell. Neyther dothe the prophet without cause signifie by ỹ worde of bearing that ỹ Egiptians Chaldeans and such like shoulde be of the flocke of Gods people.

For although by nature they were not borne of Zion but ought to be grafted in by adoptyon into the bodye of the holye people: yet because our entrye into the church is the second birth, this maner of speakyng doth agre very well. For Christ doth take ỹ faithfull to him in marriage with thys condicion, that they forget theyr owne people and their fathers house. Psalme. xlv. and being faithfoned and borne a new of incorruptible seede into newe creatures maye begin to be the sonnes both

of

of God and of the church, Gal. iiii. And ſurely we are borne a new in to ỹ heauenly life none other way then by the miniſtery of the church. But in the meane ſeaſon we muſt marke the difference that the apoſtle putteth betwixt the earthly Jeruſalem, which as it is a ſeruaunt ſo engendreth children to ſubiection, and the heauenly which bryngeth forth free children by the goſpell. In the ſecond parte of the verſe, the long duryng of the ſame is declared: for often times it cometh to paſſe ỹ the ſoner ỹ cities doe creepe vp into a wonderfull height ỹ ſhorter whyle doeth their proſperous ſtate endure. And leaſt that the felicitie of ỹ church ſhould ſeme after this ſorte to be vnſtable the prophet doeth pronounce that her ſtabilitie ſhall be of the lord as though he ſhould ſaye that it were no merueil though other cities did ſhake & were ſubiect to diuerſe inclinations: becauſe they are toſſed with the world & haue not euerlaſting kepers. But new Jeruſalem

is of another ſort whoſe eternitie being grounded in ỹ powre of god ſhall ſtand though heauē & earth fal

The 6. verſe, God ſhall count his people by writing: he was borne there. Selah. The prophet meaneth that the name of Zyon ſhall be ſo famous that all ſhall w̄ moſt feruent deſire go about to be counted in the numbre and degre of the citezens thereof. For he ſpeaketh of a moſte honorable degree: as though he ſhould ſay, when god ſhall make a count of the nations them whom he will chiefly honour he wyll accounte rather to Zion then to Babilon or any other cities. For this ſhall be agreater dignitie to be in the loweſt degre amongeſt the Citizens of Zyon then any other where to be of the chief: yet in the meane ſeaſon he admoniſheth vs from whence men ỹ are ſtraungers get ſuch honor ſo ſodenly: to wit, of the free gyft of god. And ſurely thei which are the ſeruants of the deuyll and of ſinne can neuer get by their owne diligence the fredom of the heauenly

citie

citie. It is the lord alone who placeth the people in their ſeueral degrees as it ſemed good to him: and whereas the condicion of men is a like he putteth difference betwixt one & another. As for the writing whereof he maketh here mencion, pertayneth to the callynge for although he hath written his children in the booke of life before the creation of the worlde yet he then counteth them at length in ỹ number of his childrē when as he doth ſeale them being regenerate with the marke of the ſpirit of adoptiō.

Aſwell the ſyngers as the players on inſtrumentes, all my fountaynes are of thee. The .7. verſe.

Partly the great ſhortnes partly the doutfull ſignification of one worde doth make ỹ ſentence dark. As for the word fountaines, there is no dout but that it is tranſlated from the right ſignification & vſed here by a Metapher. But for all ỹ ỹ erpounders do differ in the declaration of the Metapher. Some do erpound it hope, ſome affections, ſome the inward thoughtes. How

be it, I would gladly agre to their sentence which interpret it songs if the propriete of the tonge wold suffer it. But because it may seme to far fetched I do receiue ỹ which is most agreable to reason to wit, that the countenance is signified, for the rote from the which it is deriued doth signifie an eye. Nowe must we se what that other membre signifieth. Aswell the syngers as the players on instruments. It is an abrupt maner of speaking, but al men do agree of the sence thereof, to wit, that there shalbe such cause of ioye that the prayse of God shall be set forth with singyng, both without instrumentes and also with instrumentes of musicke. Therefore he doth establishe that which he saide afore of that great glorious restauration of Sion: for by ỹ greatnes of the ioy and manifolde singing of praise he declareth how great the felicitie thereof should be. But in the meane season he describeth the end of al the giftes which god doth so liberally powre on his church: to

wit

wit that the faithfull do witneſſe their thankfull minde towardes him with himnes & ſonges. Moze ouer that the pzophet declareth ẏ he dothe embzace the church with a ſyngular loue care and ſtudye to the intent he myght exhozte and kindle all faithfull by his example to the ſame affection. Accozding to thys ſaiyng let my ryght hande be fozgottē if I do not remembze thee Ieruſalem in the begynyng of my ioye. Foz then finallye are all our affections in the churche when as we gather our ſelues frō the wanderyng and vaine diſtruction of the mynde, and deſpyſe the dignities, delicate thynges, ryches, and pompe of this wozlde, and are content wyth that onelye ſpirituall glozy of the kyngdome of Chziſt.

FINES.

Prynted at London by Roulande Hall dvvellyng in Golding Lane at the ſigne of the three arrovves.

1561.